The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 15.—WHOLE NUMBER 1107.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for June.

1 Tuesday in Whitsun Week
2, 4, 5 Ember Days.
6 TRINITY SUNDAY.
11 St. Barnabas, Apostle.
13 First Sunday after Trinity.
20 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
27 Third Sunday after Trinity.
29 St. Peter, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 8.

NEBUCHADNEZZAR.

Concluded.

MELZAR.

King! live for ever! Lo! thy high commands
Are done—Thine enemies have perished—

NEBUCHADNEZZAR—(Trembling with fear as he fixes his eyes on the furnace).

Kings
Ne'er need unhallow'd instruments to do
That they fear to look on when done—Was 't not
Enough I had profan'd their Temple, robb'd
Its holy vessels, bow'd down them and their's
With chains their God hath never deign'd to break!

(Rushing to the foot of his throne, and sinking on his knees.)

What see I there? God of the Hebrew!
I see that Thou avengest as a God—
Thou 'st heard my blasphemy;—receive my pray'r!
I bow to Thee—mercy—

MELZAR.

What is it thus
Disquiets him at whom all tremble?

NEB.

Look
Lo! how it gazes on me—*me* alone,—
As tho' it search'd the very soul, and found
It leprous all!

MELZAR.

What pales thy cheek, oh King?

NEB.

Guilt! didst thou cast but three into the flames?

MELZAR.

But three, oh King!

NEB.

Is 't God's own vengeance, then,
Or mine own fear that conjures up a fourth?

(Melzar, on seeing the figure, falls to the earth.)

MELZAR.

'T is God!

NEB.

It is the Son of God—!

CHORUS.

Hail—all hail to Thee, Holy Messiah!
Lord over all and Mighty to save!
Whether on Zion or sacred Moriah
We've look'd for Thee long;
Lord over all from the womb to the grave;
Oh Holy Mesiah,
Be Thou the high theme of our song!
Thro' countless and wearisome years
When our fathers were captive or slain,
With our souls and our eyes wrung with tears
Have we look'd for Messiah;—but vain!
Oh! Thy chosen have worn the chain;
Not the chain that man wears as a slave,
But the fetter sin bears to the grave!
We've look'd for Thee long, and Thou 'rt come;
God of Zion! in this Thou'st unsaid
The curse and the doom
That made all the living as dead,
And chang'd Thy bright earth to a tomb!
Oh! long have we look'd for Thee, Lord,
For the light of Thy countenance, might of Thy sword,
And cherish'd Thy promise as one
Writ by Thine Own Hand in stone,
That might stand for ever and ever
Eterne as the years of the Giver!
Laid up in the ark of Thy Word!
Amid Councillors, Leaders, and Sages,
We've sought Thee, Messiah, for ages:
From the moment the promise was made;
All glory to Abraham's seed!
By Messiah alone are we freed
From the chain of the living—the doom of the dead!
When the tyrant's dark fiat went forth
In Egypt, each male to destroy at the birth,
We sought Thee, Messiah! to save:
And we look'd for Thy horses and chariots of fire
To trample, aye, down in Thine ire
The hand would make Jacob a slave!
And oh! on that terrible night
When the wailing of mothers and children was heard,
As our fathers sought freedom in flight,
We look'd for the flame of Thy sword;—
Thou' rt come—Thou 'rt come! Let Zion's harp proclaim,
All hail to Thee, Messiah! Glory to Thy Name!

HIBERNICUS.

Selected Matter.

EXTRACT from a Letter to the Earl of Shrewsbury. By Pierce Connelly, M. A., formerly Rector of Trinity, Natchez.

Supposed infallibility led me into the communion of exclusive Rome. And no dogma taught by her would ever have made me doubt that infallibility. It is her moral theology, her prescribed working as a practical system, that has made the falseness of her pretensions to infallibility as clear to me as any one of Euclid's demonstrations.

Facts not to be misunderstood, facts authorized, avowed, defended, persevered in, facts of iniquity in isolated families and in combined kingdoms, opened my eyes to see that the spiritual despotism of the Papacy is used everywhere alike recklessly, to defend and establish either the right or the wrong; to propagate either the most blessed truths, or to perpetuate the grossest errors; to inquire of men what is beyond the reach, and contrary to the purpose of their creation, or to make crimes black as hell pass for beautiful and holy under color of obedience; but that it is always at war with every natural, every social, every civil relation, always breeding domestic anarchy as cover for priestly domination to be hidden under.

There is, blessed be God, a vast amount of holiness *in* the Church of Rome; but it is not *of* her. I think it might be demonstrated that it is never sanctity that makes a "Saint" in the Church of Rome. The title, to modern canonization at least, is singularity, moral picturesqueness, no matter if beautiful or ugly, something to be run after, something to flatter pride and turn folly to account. The homely simplicity of ordinary duty is alien from Rome's ideas of merit or reward. Down to its minutest exhibitions, Papal holiness is histrionic. If a "saintly" mother writes a letter to an infant daughter, she is no longer simply and dearly her mother, but she is her mother in some "bonds" or other, in some "wounds" or other, or in some "sacred heart." "Saintly" friends are no longer merely friends, or friends in Christ, but they are friends "in the Virgin Mary," or "in St. Philomene;" and nuns, who know no more of Latin than a parrot of his gibes, can hardly address their brothers or sisters, or even their parents, without "Pax Christi," "Charitas," "Sanguis Domini Nostri," or some other heartless epistolary masquerading to begin with. I have been present at a pontifical high mass, solemnly, and with show of great devotion, chanted on a stage, in sport, before cardinals and generals of orders, by noble boys under 12 years of age, in costly albe and dalmatic, chasuble and mitre, made expressly for the mimic worship. And I have celebrated a real mass, in a college-chapel, where the cloth of gold, which covered reverently the tabernacle of the reserved sacrament, had only to be lifted up, to reveal filth that stank!

There is, blessed be God, still power for good in the Roman priesthood, and, in hundreds and hundreds of its members, there is a desire only for what is good. But great as may be the power of an individual priest for good, it is infinitely greater for evil. Sincere as may be an individual priest's desire for good, in the great polity of which he is an agent, often a blind agent, the good itself is always, and necessarily, a means of evil; nay, its chief value is as a means of multiplying evil. I have had experience in the Confessional, from princes downward, and out of it, such as perhaps has fallen to the lot of no other living man, and my solemn conviction is that a celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests.

Go from one corner of the globe to the remotest opposite; take the experience of families in the highest or the very lowest rank, of the most cultivated or the most barbarous nations;—the same strange concord of result, wherever Papal influence predominates, shows a still more strange unity of purpose.

Men may be kept like domesticated animals, as in Paraguay, like savages, as in Ireland, or, as in France, they may be cockered with every comfort and every luxury of material, æsthetic civilization; they may be democrats, as in America, or democrat-hatching absolutists anywhere; but no more in the land of Galileo than in the Rocky Mountains, no more at Oxford than in Timbuctoo are they left with the intellect untethered, or the moral sense at large; nowhere is individual or even universal conscience recognized as an authority; no where is a government of laws attempted or even possible; no where is sacredness of person any more respected than sacredness of soul. The liberty of common men—is the liberty of beasts within a park; the liberty of kings,—a sort of game-license from the "Supreme temporal Governor of Christendom."

Inborn reverence for man's fellow-man or self-respect is incompatible with spiritual subjugation. And, while the most unnatural incest, committed with a dispensation, ceases to be sinful, the tie that binds a woman to her husband, a son or daughter to a parent, a mother to her child, is venerated only according to an hostile priest's notions of expediency: as for loyalty to a native sovereign! in Rome's philosophy it is a baby's fondness for a doll, something to be grown out of along with spiritual babyhood. [See extract from Brownson, on our 4th page.]

All the world has seen his religion make a brave and generous boy-Emperor's sign-manual worth less than the word of honor given you by any savage Indian. All the world has seen to what it can bring a King, whose virtue has never failed when it was tolerated by his priest. All the world has seen what was plotted in Germany, and Italy, and Spain, and France, under the secret inspiration, and now glories in the open sanction of the Papal Church. All the world knows, what has been done by Pontifical command to check attempted civilization in Ireland, and to keep up deadly hate between the Protestant Saxon and the Papal Celt. And all the world knows the pretext for emperors, kings, and Louis Napoleon Bonaparte's helping to bring back the days of "St." Hildebrand and Paul III.

But all the world does not know that Rome loves kings, or emperors, or military adventurers just as little as she loves the rabble, and is as ready to turn her hand against them. All the world does not know how long and with what "Satanic instinct" the Papal Church has been preparing for the present development of the democratic element in Europe, nor with what consummate tact she counted on its incapacity for self-organization, and cruelly turned it to her own account. All the world does not know that La Mennais, like Ventura, was once the honored of the Vatican, that the cry of universal suffrage was got up in France by the clergy in 1835; that already in 1837, so wise a statesman as Prince Metternich, (who at that time did me the honor to invite me to enter the Austrian diplomacy,) seemed as well persuaded as the general of the Jesuits, (who hated him cordially,) that Rome was likely, under democracy, to be as powerful as when, under despotism, Aquaviva had dictated his individual will to Europe, and taken equal vengeance on popes, kings, or communities that were refractory. All the world does not know that lay "aggregations," (which had been suppressed by command of Benedict XIV., the friend of Pombal and Ganganelli,) were restored in England in 1838. All the world does not yet know how deeply the demagogical power of the Papal priesthood is felt, nor how humbly it is acquiesced in, in high quarters in this country, nor how sadly it has lowered even Ministerial loyalty. All the world does not know at what sacrifice of national reputation and of personal honor and veracity, the influence of this hostile clergy at the hustings, and its silence elsewhere, has been purchased here in England as well as in Ireland. All the world does not know that the pretext of Red Republicanism in France was an after-thought of those who had long preached unceasingly, in every drawing-room in England or on the Continent into which they were admitted, from this single text—*All things are purged with blood, and without shedding of blood is no remission,* till the Latin of their Vulgate, "Sine effusione sanguinis, nulla remissio," became familiar as a proverb with many at least of the Legitimist aristocracy of France. All the world does not know that Rome had never any horror, but a burning desire, for violence, no real fear whatever but of Civil independence and the freedom of the press, and that she is at this moment in alliance with Socialism in Great Britain.* All the world does not know that the Antonelli of Ferdinand and Francis-Joseph and absolutism in 1851, is the tri-color Antonelli of Minghetti and Galetti in 1848, the bravest reformer of the Reform Ministry, as poor Minghetti himself told me, he then was.† All the world does not know that the same men who now dread nothing but the *mob*, would have raised "Te Deum," in St. Peter's, in 1848, had they seen the palaces of Doria, Borghese, and the other Roman princes sacked, and all within them pitchforked by the Contadini, (I quote the very words used to me at the time in Rome, by a Chamberlain of the Papal Court,) because they were acquiescent in the expulsion of the Jesuits from the "Holy City." All the world does not know how so moderate a Cardinal as Vanicelli groaned aloud in Rome for the blood-running gutters of Naples, and deploringly protested that three thousand bayonets would drown the bastard Papal Constitution, and float back the middle ages, at the very moment when that new-born Constitution was solemnly presented to the people from the balcony of the Quirinal.—"There would be a little misery! but Rome would be Rome again!" All the world does not know how the Pope's chief adviser in the affairs of this United Kingdom,—to whom, in fact, the Cardinal Secretary of State referred them, when he referred them to the Propaganda,—all the world does not know how he openly anticipated, with prophetic joy, in March 1848, what has been slowly brought about in December, 1851, nor how he blessed God fervently that there was good hope "England would now be *crushed*" by the union of Ireland with the unemployed standing army of France, and drew a hopeful picture of "my friend Shrewsbury, and the rest of the proud Saxon nobility, down on their knees" to Celtic Priests. All the world does not know to what sort of antagonistic dignity and fearful influence, this very thorough hate of England raised that subject of Queen Victoria in her Majesty's own home dominions. All the world does not know the secret of other dignities unlawfully conferred in this Kingdom, in the name of God, simply upon a reputation for double-dealing and a supposed capacity for mischief. All the world does not know these things. But I know them, and I know much more.

I know this same Church of Rome, in its petty schemes of anarchy in families, more hateful and more devilish than when it deals with nations.

I have seen priests and bishops of the Church of Rome, their own convictions disregarded, and all responsibility to God and to society thrown off, in the instinct of hostility to man's natural relationships, (in spite, too, in one instance, of the private commands of the Pope himself,) I have seen them band together, for the mere sake of a legacy or a life interest, to break down laws which are looked upon, even by savages, as the most sacred of all, divine or human. I have known a husband taught and directed to deal double in the sacred matter of religion with his own high-born wife, a brother with his own high-born sisters, wives with their husbands, and daughters without number with their trusting parents. I have known, in Derbyshire, a young lady not eighteen years of age, the daughter of a widowed mother, the mother also a Roman Catholic, seduced into a convent under false pretences, kept there in spite of every effort of her family, with the approbation of the Papal authorities, and only delivered by my own public threat, as a priest, of application to the civil power, and consequent fear of scandal. I have seen clerical inviolability made to mean nothing less than license or impunity. I have read to the pure and simple-minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath,—to be answered, "Caro mio, I know it, I know it all, and more, and worse than all: but nothing can be done." I have known a priest (here in England) practice Liguori on his clientele simply as an amateur of wickedness, apparently without conscious malice, just as he would try poison upon dogs or cats; an Iago, without even an imaginary wrong from anybody. I have known this creature get up, and very successfully, a miracle,—(I have proofs in his own handwriting,)—at the very moment when, as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done! I have known a priest received and honored at a prince-bishop's table, when the host knew him to have just seduced a member of his own family. But nothing could be done! I have been mocked by dean and bishop in denouncing a young priest in whose bed-room,—and before there had been time for him to dress himself,—in broad day, in England, under a convent roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future.

This is a part of what has come within my own experience. But it is not yet the worst of that sad experience.

I have seen priests of mean abilities, of coarse natures, and gross breeding, practice upon pure and highly-gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretendedly divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a *confessedly* inevitable result of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief.

And the system is irrevocable and irremediable.

Gregory XVI,—who had himself, as he supposed, "per instinctum Sancti Spiritus," established it, in the latter days of his life, (under, as is thought, the influence of clear-sighted Rossi, hated of the Jesuits more than hell,) showed symptoms of discontent, and sent a deputation of cardinals to the general of the Jesuits, to command moderation in its developments in France. He died. And Pius IX., on his succession, openly revolted (and this was all it was intended that he should do) against the intolerable rule of Jesuits. That amiable pontiff survived Graziosi, Rossi, Palma, and his first vanity. Place for repentance was found for him, and he made his peace with the great Society at Gaeta.

The brief transfer of the Papal See to that ill-omened spot will be remembered in history when the massive memorials of the Popes at Avignon are dust. There the whole fearful system of Medina, Mariana, Escobar, and Sanchez, worthy of the nether Tartarus, came practically into operation as a constituent part of European polity. Armies are henceforth to enforce on races what, until now, there had been a certain discretion allowed in practicing upon families and individuals.

And the system is irrevocable and irremediable. It must be what it is, or it must cease to be.

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* I cannot resist quoting the following extract from, unhappily, one of the ablest political writers of the day. "Few even of educated Englishmen have any suspicion of the depth and solidity of the Catholic dogma, its wide and various adaptation to wants ineffaceable from the human heart, its wonderful fusion of the supernatural into the natural life, its vast resources for a powerful hold upon the conscience. . . . . . We incline to think that the Roman Catholic reaction may proceed considerably further in this country, ere it receives any effectual check. the academical training and the clerical teaching of the upper classes have not qualified them to resist it. At the other end of society there are large masses who cannot be considered inaccessible to any missionary influence, affectionately and perseveringly applied. Not all men, in a crowded community, are capable of the independence, the self-subsistency, without which Protestantism sinks into personal anarchy. The class of weak dependent characters, that cannot stand alone in the struggle of life, are unprovided for in the modern system of the world. . . . . . The co-operative theorist appeals however, and successfully, to the uneasiness felt by the feeble in the strife and pressure of the world: he fills the imagination with visions of repose and sympathy: he awakens the craving for unity and incorporation in some vast and sustaining society. And, whence is this desire, disappointed of its first promise, to obtain its satisfaction? Is it impossible that it may *accept proposals* from the most ancient, the most august, the most gigantic organization which the world has ever seen?—that it may take refuge in a body which invests indigence with sanctity,—which cares for its members one by one,—which has a real past instead of a fancied future, and warms the mind with the coloring of rich traditions,—which in providing for the poorest want of the moment enrols the disciple in a commonwealth spread throughout all ages and both worlds? *Whatever socialistic tendency may be diffused through the English mind is not unlikely, in spite of a promise diametrically opposite, to turn to the advantage of the Catholic cause.*" "BATTLE OF THE CHURCHES."—Westminster Review for Jan. 1851.

† It was *not* upon any petition of the people, or of the army, *nor* at the desire of the Ministry, but, by a *proprio-motu* command of Pius IX., when Cardinal Antonelli was residing with him in the Quirinal, as Secretary of State, that the Papal troops of the line were made to wear the tri-color riband on their breast, in, if I am not mistaken, the month of April, 1848.

From the London Evening Journal of May 3d.

Mr. Gladstone and Lord Blandford.

To the Editor of the Evening Journal.

SIR—Again—once and twice—have Church matters come before the House of Commons since I last wrote to you; but, on these two occasions, in a very different manner from that of Tuesday week—in a spirit at once of reverence and practical desire for a sincere renovation of the Church in her character of the saver of souls. Wednesday was occupied by Mr. Gladstone with his Reform Bill for the "Church of England in the Colonies"—Thursday by Lord Blandford with *his* for the "Church of England in England." The speeches of both gentlemen were, in their respective ways, very valuable. Mr. Gladstone, with unanswerable force of demonstration, pointed out *how* reform could alone with justice or with safety be achieved. Lord Blandford, while endeavoring to call into life a machinery of reformation—the insecurity of which was, as it were, by anticipation demonstrated on the preceding day—took occasion, with considerable point, to forecast many of the details which a Church legislature, sitting in England for the purpose of reforming the English Church, must seriously take into deliberation.

Mr. Gladstone's thesis is a very simple one. Religious equality, as a fact, exists in the colonies. You cannot, if you would—you would not, it is to be hoped, if you could, reverse it. Then let your equality be not all one-sided, and all against that particular body of Christians which in numbers exceeds any other, and do not let that one denomination which is called "the Church of England in the Colonies" have only a pre-eminence of internal paralysis.

Lord Blandford's thesis can be reduced into almost as brief a compass. Because the "*Church of England in England*" is established, therefore she must be managed for—she needs palpable reforms in many details; then let these reforms be effected for her by a Legislature in which Roman Catholic, Independent, and Quaker, sit by the side of the English Churchman, because that Legislature, in days when unwisely it made Churchmanship the qualification for a seat in the House, was trusted to act as the lay Synod; and let this body hand that Church over to a bureaucracy, the ultimate appointment of whose members can always be traced to a Parliamentary influence.

I only wonder that the juxtaposition of his lordship's and of Mr. Gladstone's "days" was not in itself sufficient to show the former the fallacy of his assumption—not upon theological inferences drawn from the constitution of the Christian Church, but upon the mere matter-of-fact laws of Parliamentary possibility. Mr. Gladstone's speech alone might have brought before his eyes, with the vividness of the electric light, that the "United Church of England and Ireland" is but a part of a whole, from which it can no more amputate itself without danger to the entire system, than a man in robust health can in a freak deprive himself of a leg or an arm. Mr. Gladstone made us absolutely feel wide-spreading and vigorous Churches diffused over territories whose admeasurements are by the thousand miles—bone of our bone, and flesh of our flesh—whose political conditions of existence could never, and never would, coincide with that dependence upon legislative majorities which Lord Blandford desires to make the law of the Church of England's permanence—Churches whose orders, whose ritual, whose members are not parellel to, but one and the same with, those of the Church at home. Had his lordship looked a little nearer England, again he would have seen across the Cheviots another Church, whose members are, indeed, our fellow-subjects, whose ecclesiastical existence is intimately tied up with ours, but which the State itself, by its own deed of repudiation, has now for more than one hundred and fifty years placed in the attitude of independence, unquestioned and unquestionable. Casting his eyes across the wide seas, rather more to the south than Montreal—rather to the north of the West Indies from the shores of the Atlantic at New York, to the Pacific at San Francisco—he would have descried another Church, deriving an episcopate partly from us and partly from Scotland—one and the same in all essential things with us and with the Reformed Church in Scotland—which does not even owe a civil allegiance to the British Crown or British Parliament. And yet, with all this wonderful panorama passing before him, his lordship can still go on dreaming of reconstituting the English Church by orders in Council, and by a Commission deriving its authority from a merely Parliamentary sanction.

Not many weeks ago I pointed out the danger which those who are in England working for the restoration of Synodical freedom might incur if they forgot these facts, and argued as if their only or highest aim was the resuscitation of an English and an Irish Convocation. How much greater is the mistake of those who will not even look so far as a Convocation of the two "United" and "Established" Churches! Lord Blandford is in truth committing the gravest error a man can do in politics—deliberately choosing *le petit jeu* when it is as open to him to play *le grand jeu*. Will he take a warning offered in no unfriendly spirit? He has less difficulty than many men might have in changing his policy, when the change necessitates the abandonment of no one single individual object which he now strives to carry—when, on the contrary, it would give him means he now does not possess of urging them with boldness and with consistency.

The fact is that Lord Blandford is, without knowing it, striving to fill an inconsistent, and, therefore, an impossible position. He is too much of the real reformer to be a real mere Establishment man, and too much of a mere Establishment man to be either a bold or a safe reformer. The speech of Sir Robert Inglis should have shown him the weakness of his defences. Sir Robert is, in the fullest sense of the word, an Establishmentarian—most consistently and fearlessly so. He stands simply upon what *has* been established, because it has been so. Mr. Gladstone is as simply a Church reformer, who desires to reform in the safest way, by putting in action the Church's own energies in her own cause. Lord Blandford endeavors to take a position midway between Sir Robert and Mr. Gladstone; and in consequence he will every day find his standing ground more and more narrow and slippery, and he must at last recede to the one side, or advance to the other. No earnest man can long be an Ecclesiastical Whig.

I can assure his lordship that there is not a man in England more fully persuaded than I am of the necessity of various broad features roughly set forth in his scheme—taken on the whole, and with a distinct disclaimer of any opinion upon the details with which he invests them—such as the large increase of the Episcopate, the bringing the chapters into working order, and the bishops into a legitimate and close connection with their capitular councils and their cathedrals (the primitive intention of these two halves of that one whole, the cathedral system), as their particular advisers and their own particular churches. Some letters which I have written to you lately show how strongly I feel upon these especial points, and I hail with unfeigned satisfaction the corroborative testimony of Lord Blandford to their practical worth. But because I do so—because I rejoice to see him taking so sound and ecclesiastical a view of diocesan organization—I the more earnestly and loudly deprecate the marring such a good word by so unfortunate and unstable a method of advancing it. I deprecate it, and I protest against it, as an instance of striving on one day to build a system upon a basis which the same means may, on another day, with equal political rights, overturn—of bringing into fresh relations of details with the Church that legislature whose very *fitness* for temporal government, arising out of its non-sectarian character, is its *unfitness* when dealing with sectarian questions.—Everything that Parliament has made, it can unmake—*except a Bill of Rights*. A Bill of Rights is the one and only thing which Mr. Gladstone demands for the "Church of England in the Colonies"—a Bill of Rights is the one thing which, in his elaborate system of reform for the "Church of England in England," Lord Blandford has forgotten to insist upon.

If Lord Blandford ask who is demanding this Bill of Rights, I answer, the entire Anglican Communion. Mr. Gladstone asked it in the House of Commons, the Australian Church has asked it at Sydney, the North American Church at Montreal, the Bishop of Cape Town in Africa; and during this very week the Church at home has asked it, in the ancient episcopal city of Gloucester, under the shadow of one of our venerable cathedral towers, at that meeting for diocesan synods which, convened under the auspices of the energetic Mr. Pound, from time to time and at various places, never fails—as now at Gloucester, as formerly at Derby and in London—to gather round it its anxious body of anxious, prudent, and determined Churchmen.

Such, I answer to any one who calls for the proofs of a Churchman's demand for his Bill of Rights, are a few utterances of the deep and general cry. Let Lord Blandford listen to them in time—let him, when there is the opportunity, forego marring his honest intentions through propping them upon the broken staff of cut and dry bureaucracy—and let him join the ever increasing body whose only plea it is that the Church shall have scope to manage her own concerns in her own way.

I remain, sir, your faithful and obedient servant,
D. C. L.

May 1.

Symbolism.

We once heard of a Low-Churchman, of some distinction, who said that the moment a simple cross was introduced into a Church, all the evils of symbolism were introduced with it. It did not occur to him, that the evils of symbolism were not only its excesses; for we cannot get rid of symbolism. Symbols are intended, in part at least, to remind the unlearned of the truths which are symbolized. If, by the excessive number of symbols introduced, or their ill choice, it comes to pass, that they are not understood, the principal use of symbolism is gone. For this reason it is, that as the use of letters becomes more common, symbolism is less used. Where our fathers painted a Fountain or an Indian Queen as the sign of an hotel; we write up the Fountain Hotel, or the Indian Queen House. But it is not long since poles and trees, chickens and raccoons, were the rallying symbols of great political parties; and the whole nation still rallies around the flag, which is the symbol of its unity and sovereignty. Symbolism is not an evil in itself, and has no inherent evil connected with it; those who object to it, really do so, because they object to the thing symbolized, or to that which they suppose to be the thing symbolized. Thus the gentleman who has just been mentioned, if he had analyzed his ideas, would have found that he disliked the symbol of the cross, because he regarded it as the symbol of Romanism. The evils of symbolism, in his mind, were the evils of symbolizing Romanism.

But of symbolism it is impossible to get rid. For the absence of a thing is frequently as significant a symbol as its presence. Thus as in the case of the cross, a High Churchman regards it as the symbol of the doctrine of the Atonement; a Low-Churchman, as the symbol of Romanism. But on that very account he proscribes it; and its absence becomes a symbol of hatred to Romanism. It is on that account that he objects to its presence; because a symbol of hatred to Romanism has disappeared. It would be just as reasonable for a High Churchman to object to the absence of the cross; because his symbol of the Atonement was wanting. It would be very uncharitable for a High Churchman to insist that his Low Church brother rejected the doctrine of the Atonement; because he rejected his symbol of it. We are happy to say, that we have never heard of an instance of this sort. But we have heard of instances of Low Churchmen, who charge their high Church brethren with an attachment to Rome; because their symbol of antipathy to Rome, the absence of the cross, did not exist in their churches.—*True Catholic.*

From the "Parish Choir." London, 1851.

On Chanting the Psalms; from "Law's Serious Call."

"There is one thing which cannot be neglected without great prejudice to your devotions, and that is, to begin all your prayers with a *psalm*.

"I do not mean that you should *read* over a psalm, but you should *chant* or *sing* one of those psalms which we commonly call the *reading* psalms.

"For *singing* is as much the *proper* use of a psalm as *devout supplication* is the *proper* use of a *form* of prayer; and a psalm only *read* is very much like a prayer that is *looked* over.

"Now, the method of *chanting* a psalm, such as is used in the colleges in the *Universities*, and in some *churches*, is such as all persons are capable of. The change of the voice, in thus *chanting* of a psalm, is so small and natural, that everybody is able to do it, and yet sufficient to raise and keep up the gladness of our hearts.

"The difference between singing and reading a psalm will easily be understood, if you consider the difference between reading and singing a *common song* that you like. Whilst you only read it, you only *like* it, and that is all; but, as soon as you sing it you enjoy it—you feel the delight of it—it has got hold of you—your passions keep pace with it, and you feel the *same spirit* within that seems to be in the words. If you were to tell a person that has such a song, that he need not *sing* it, that it was sufficient to *peruse* it, he would wonder what you meant; and would think you as absurd as if you were to tell him that he should only *look* at his *food*, to see whether it was good, but need not eat it; for a song of praise not sung, is very like any other good thing not made *use* of."

From the English Ecclesiologist.

The following interesting letter has been received from the Committee of the Danish Church History Society, the subject of which will be discussed at the next meeting of the Ecclesiological Committee:—

"*To the Secretary of the Ecclesiological Society, London.*

"Dear Sir,—Partly in consequence of the lively sympathy now awakened in England for its old motherland, Denmark, and partly and still more in connection with the happy steps now taken by members of the venerable and Apostolic English Catholic Church, for acquiring and giving information on the condition of the Lutheran and other Protestant Churches in the north and on the continent—steps which may eventually lead to a true unity of the Reformed Churches, and finally of the whole west and east, on the imperishable basis of the Catholic faith and a Catholic system—we feel encouraged most respectfully to submit to you the following observations.

"Three years ago some members of the Danish Folk-Church, anxious to do something towards a revival of sound knowledge in connection with Church matters here, succeeded in forming a society called 'Selskabet for Danmarks Kirke-historie' (Society for the Church-history of Denmark). This institution, is, in fact, a Danish Ecclesiological Society, and is so far important and peculiar that as yet no similar one has been founded in the north. It has met with great and unexpected success, and its existence is secured against any danger from want of funds or other support. Up to the present time its operations have been almost confined to literary investigations, and it has already published the following works:"—(Here follows a long list of the Society's publications).

"Besides these, which are regularly distributed to its members, the Society is assisting in the publication of a very important work, a facsimile reprint (with literary notices, &c.) of the works of the famous Christiern Pedersen, a distingished Roman Catholic ecclesiastic, who afterwards joined the Reformation, and added to his former Romanist publications others of a more Catholic kind, among which may be mentioned his valuable translation of the New Testament, the second ever executed in Denmark. The first volume of this in every respect valuable series appeared last year, under the title of 'Christiern Pedersen's Danske Skrifter. I. Jætegns Postil [Miracle Postilla.] Vinterpart.' Edited by Theol. Cand. *C. J. Brandt* and *R. Th. Fenger*, pp. 1—390, I.—XXII., royal 8vo. The second volume is in the press, and will contain the 'Hours,' 'Prayers,' and other liturgical works of the same author.

"Acting in our capacity as members of the committee, we beg to lay before you our impression, that you would not refuse a mutual intercommunication between our society and your own. Such intercommunication can only lead to a mutual understanding of our relative positions, and may be of great practical importance apart from all considerations of a mere literary nature.

"We therefore venture to submit to you, as Secretary for the Ecclesiological Society for London, the following very simple plan:—

"1. The two Societies agree to a friendly co-operation, giving each other any assistance they can towards their common object, the history and antiquities of the Holy Catholic Church in the several countries embraced by their labors.

"2. The Danish Ecclesiological Society will feel great pleasure in forwarding a complete set of its several works, with the new ones as soon as published, to the library of the English society, and will be happy to receive a copy of the *Ecclesiologist* in return, and any other work or works published under its care, which it may be able or willing to contribute to our archives.

"We hope that your esteemed committee will not find it impossible to enter into this arrangement. Under God's blessing, it may lead to extensive usefulness. Any information which you may particularly desire, and which we may be able to give on Northern Church subjects in general, we shall be proud to contribute.

"Praying for continued success to your important labors,

"Believe us, very respectfully,
"Your obedient servants,
"J. F. Fenger, B. D., Rector of Luinge and Broby, in Sealand.
"George Stephens, Prof. of Engl. Lit. in the Univ. of Copenhagen.
"F. Hammerich, A.M., Priest in Copenhagen.
"C. J. Brandt, Theol. Cand.
"L. Helweg, Theol. Cand.
"*The Committee of the Danish Ecclesiological Society.*
"*Copenhagen, Jan.* 9, 1852."

Communications.

For the Churchman.

At a meeting of Clergy and Laity of the Protestant Episcopal Church of the city of New York, convened in the Sunday School Room of St. Paul's Chapel, on the Monday in Whitsun week, 1852, on motion of the Rev. Dr. Higbee, the Rev. Dr. Tyng was called to the chair; and the Rev. Mr. Tuttle was appointed Secretary.

The Chairman having stated that the object of the meeting was to hear from the Rev. William McMurray, A. M., of Canada West, a statement in regard to Trinity College, Toronto, in behalf of which, at the request of the Bishop of that Diocese, he had visited the United States, Mr. McMurray made the following eloquent and forcible appeal:

Mr. Chairman, my Reverend Brethren of the Clergy, and Brethren of the Laity:

Under the pressure of what has been felt by the Church in Canada, to be of imperative necessity, the Lord Bishop of Toronto has been induced to depute the unworthy individual who now addresses you, as the representative of the Church in that immense diocese, to make an appeal, it is to be hoped not in vain, to the sympathy and assistance of the members of the Church in the United States, in behalf of their less favored brethren in Upper Canada.

In order that the painful position of the Church may be more fully comprehended, I must crave your indulgence for a few moments, whilst I carry you back to the establishment of a Church University in the diocese of Toronto. In the year 1827, before which period the province was scarcely qualified to receive it, the members of the Church had the happiness to see in Upper Canada, a university founded by royal charter, and liberally endowed by the Crown with a grant of land.

So little exclusive was it in its character, that its advantages were open to all, no tests were required from its professors or students, with the exception of the professor of divinity, and of the graduates in that faculty. But it was avowedly a college in connection with the national Church, and provision was made in the charter for ensuring unity and consistency in its discipline and government. If it had been otherwise, the charter would have been such as had never before issued under the Great Seal of England for the foundation of a university to be endowed by the Crown in any part of the British dominions. Yet because it was complained of as unreasonable and unjust that a university should be founded by the Sovereign in connection with the established Church of the empire, it was thought expedient to allow the royal charter to be so altered by a colonial statute, as to leave no trace in it of a connection with the national Church.

This change was made in 1837, and was foreseen by many, as the forerunner of the ruin of the university. For though neither religious instruction nor divine worship was excluded, and though in deference to the express wish of the then Sovereign, William the 4th, a professorship of divinity, according to the doctrines of the Church of England, and the daily use of her incomparable Liturgy, were tolerated for a time, during which the university was flourishing, and rapidly rising in public estimation and confidence, yet the colonial legislature, having been once allowed to meddle with and mutilate the royal charter, it did not withhold its hand from the work of complete destruction.

The University of King's College was opened at Toronto, for the business of instruction, on the 8th of June, 1843, and notwithstanding the attempts of its enemies, year after year, to bring about its destruction, it proceeded with great vigor and success during the six years and a half of its existence, and was obtaining, through its scholars, an influence which was rapidly increasing throughout the diocese. Parents felt a confidence in its religious character, and as none but students belonging to the Church of England were expected to attend the college chapel, the sober-minded of other denominations were not offended. On the contrary, the knowledge that prayer was offered up morning and evening and the services of the Church regularly celebrated on Sundays and Holydays, pleased them, because these acts of worship sanctified the labors of the institution.

During this brief period, the degrees conferred were 75, and the number of students, including occasional learners, 300. The usual honors were obtained by the members of all other denominations, as well as by the members of the Church; for the secular instruction imparted by the institution, was equally open to them. But these proofs of prosperity and growing usefulness, instead of conciliating the enemies of King's College, only increased their animosity. They became alarmed, lest, if left unmolested for a few years, it would acquire a popularity among all the truly religious in the province, and place itself in a position of safety, which they could not disturb.

Hence they allowed it no peace. Session after session of the legislature, it was assailed, and after defeating three successive measures for its destruction, its friends became discouraged, seeing that nothing but its overthrow would satisfy its opponents, and the fourth attempt unfortunately proved successful. On the 1st of January, 1850, the destruction of King's College was completed, for on that day the provincial statute by which it was suppressed, came into force. In the preamble of the act which destroyed King's College, and established a University from which religion is totally excluded, it is averred to be a measure "for the advancement of learning, upon principles calculated to insure the confidence of all classes and denominations of Her Majesty's subjects, and which, under the blessing of Divine Providence, would encourage the pursuit of literature, science, and art, and thereby tend to promote the best interests, religious, moral, and intellectual, of the people at large."

But upon what provisions, Mr. Chairman, does this statute seek to attain these important objects? In the 12th clause, it is enacted "That there shall be no faculty of divinity in the said University, nor shall there be any professorship, lectureship, or teachership of divinity in the same." In the 17th clause, it is enacted, "that no person shall be qualified to be appointed by the Crown to any seat in the Senate, who shall be a minister, ecclesiastic, or teacher, under or according to any form or profession of religious faith or worship whatever." By the 29th clause, it is ordained, "that no religious test or qualification whatever shall be required of, or appointed for any person admitted or matriculated," nor shall religious observances according to the forms of any particular religious denomination, be imposed upon the members or officers of the said University, or any of them."

To speak of the interests of religion being promoted by an institution from which every reference to it is by law excluded, is a cruel and unworthy mockery.

The members of the Church being thus deprived of their University, found it impossible, without a sacrifice of principle, to hold any connection with this Anti-Christian Institution, which, not content with leaving religion unprovided for, and unnoticed, actually repudiates it by enactment, and makes it illegal to worship God in any form within its walls. I blush, Mr. Chairman, when the painful and humiliating fact presents itself, that any Colonial Legislature of Christian England was permitted to pass enactments so insulting to the Majesty of Jehovah, so withering in their character, and so unworthy of a professedly Christian people.

But on this point the people of Canada have fearlessly spoken. The three great denominations, as well as the Church of England, embracing together almost two-thirds of the population of the province, and nearly all who require collegiate instruction, have resolved to have no connection with such an Institution. To show that the Church of England has not remonstrated alone—"The synod of the Church of Scotland, in their address to the Queen, dated Kingston, Upper Canada, 17th July, 1849, express their grief and disappointment at the attempts that are made to sever religion from public instruction, and add: We refer especially to the University measure carried through the late session of parliament, and now become law, which, though the University was endowed by one of your Majesty's royal predecessors expressly for the education of the youth of these provinces in the Christian religion, as well as in literature and science, does yet so thoroughly exclude Christianity, that there is no security, that the men to whom shall be confided the high work of informing and training the minds of our youth, shall be men, who even believe in the one only true God, and Jesus Christ, whom He hath sent."

The Christian Guardian, a journal published at Toronto, and which is the acknowledged organ of the Methodist body, in its impression dated 13th February, 1850, says: "During the progress of the godless University Bill through both branches of the Legislature, and up to the time of its receiving the Royal assent, we did all in our power to oppose it, and shunned not to expose its extraordinary provisions and character. The three existing University colleges, Victoria, Regiopolis and Scotch colleges, have distinctly announced that they cannot co-operate with the framers of this godless scheme; and so long as the measure remains unaltered, so long must they stand aloof from the godless University, and according to the best of their ability, pursue their own course, retaining their charters, and furnishing the youth in their halls with an education established on religious principles." The same paper adds: "The Lord Bishop of Toronto is taking steps for the establishment of an Episcopalian University, where he can have the youth of his own denomination educated upon religious principles. His Lordship has addressed a powerful letter to the Clergy and Laity of the Episcopalian Church, in which he calls upon all to make exertions, by gifts, donations, and otherwise, for the establishment of an Episcopalian University in the Province."

Hence, Mr. Chairman, it became absolutely necessary, that the Church should establish a College of her own, in which the principles of Christianity should be made the basis of education, and the sound doctrines and pure worship of the Church of England be carefully inculcated and maintained. The Church, as you have seen, being thus deprived of her University, and that University of its religious character, Royal Charter and name, being now called the "University of Toronto," instead of King's College, as named in the Charter, the statute proceeds in the 32nd clause to confiscate the whole of the magnificent endowment of King's College worth about £270,000, and producing some $50,000 per annum, and invest it in the new corporation; and this too, in defiance of the faith of the Crown, expressed in the words of three different Kings, namely, George III., George IVth, and William IVth, and with as much recklessness as if there had been no such pledges, no vested rights, no co-operation, no moral turpitude, in a proceeding which strikes at the security of all property in the Colony, and which has been declared by the highest legal authority to be unconstitutional and revolutionary.

Indeed, such an interdiction of every thing religious as this act seeks to establish, is without precedent among Christian nations; for it drives away all those, who, from their living faith, warmth of disposition, and sincerity of purpose, are best qualified to train the young to all that is lovely and sublime in religion, pure in morals, and noble in science.

While the wishes and pledges of three sovereigns have thus been set at nought, Mr. Chairman, and the Church of England in the Diocese of Toronto plundered of her comparatively small endowment, 225,000 acres: more than two millions of acres of land (2,125,179 acres), are carefully preserved by the same Legislature, for educational and charitable purposes in Lower Canada, to the Roman Catholic Church, for the benefit of the French population. Thus the several Roman Catholic colleges, four in number, have their endowments preserved, and are well supported and cherished; but the single College of England's Church is violently suppressed, her property swept from her, and a godless University established in its room. In fine, while the Roman Catholics, the Methodisits, and the Church of Scotland have Colleges exclusively their own, the two latter under a Royal Charter, with the power of conferring degrees in Arts and Divinity: the National Church, with as many members as two of them put together, is not only deprived, by this Act, of her own College, but has been denied a Charter, and was driven to have recourse to a temporary institution for training some of her young men for the Ministry: otherwise her vacancies could not have been supplied, or her light extended to the waste places of the Province.

It is in few words an Act which evidently seeks to crush the Church of England, to peril her existence in Upper Canada; and to deprive her members of religious liberty.

Relying on the blessing of God, and using our own most strenuous exertions, Trinity College has not only been founded, and partly built, but has its Professors appointed, and actually engaged in their respective duties.

This much has been accomplished by the liberal contributions made in England, to our indefatigable Bishop, and by collections, throughout the Province of Canada West.

But much remains yet to be done, before the seminary can be placed in a position to carry out the important objects for which it is intended.—The funds already collected are rapidly exhausting, as the buildings proceed, and require to be replenished as speedily as possible; and in order to accomplish this, it has been deemed advisable to make a second appeal, and that too within two years, to the members of the Church in the province, and which is now being made by two presbyters of the diocese, the Rev. Mr. Fuller, who takes the western half, and the Rev. Mr. Givins the eastern half, and who will visit and solicit assistance in every parish, in every town and hamlet, thus showing that every effort is being made in the diocese, before looking for aid from abroad. The Archdeacon of York has lately sailed for England, upon the same mission; where also within two years, a second appeal will be made; and the authorities of Trinity College, have thought that this appeal might be extended with good hope to their brethren in the United States, especially as it is the first general appeal which the mother Church has made, and they cannot doubt that many will rejoice in the opportunity of acknowledging the generous and brotherly assistance which some of the Bishops, and other distinguished clergymen of the Church in the United States have from time to time received in England, to promote their pious designs. We therefore rely with fraternal confidence upon the religious zeal, the ardent sympathy, and the generous benevolence of our fellow-churchmen in this favored land, to assist us in establishing upon a sound and a liberal scale, a seat of learning with which political agitation shall have no pretence to meddle, and which will assuredly prove a blessing, not only to the Church at large, but also to all who take a share in it, and if wisely and firmly carried out, the results will be of inestimable value, both in time and through eternity.

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At the conclusion of this able presentation of the vitally important object of his mission, and an interesting conversation which brought out more vividly the extraordinary circumstances of the case, the following Resolutions were unanimously and heartily adopted:

Resolved, That the meeting has heard with deep interest the statement of the Rev. Mr. McMurray, respecting the origin, progress, and present prospects of Trinity College, Toronto, and that the Bishop, Clergy and Laity of Upper Canada, be assured of our warm sympathy in their efforts to found a Seminary of learning, in which the principles and doctrines of the Gospel of Christ shall have their legitimate influence.

Resolved, That as American Churchmen we acknowledge the heavy debt of gratitude which we owe to the Church of England for the manifold benefits derived in past days, from her Venerable Societies, and from many of her enlightened and philanthropic members, and recognize the obligation of repaying this debt, as we have the ability and opportunity, by aiding in such enterprises as the one now presented in the application of Trinity College, Toronto.

Resolved, That every movement towards a mutual interchange of good offices between the Churches of England and America is regarded with the deepest interest by American Churchmen—and that we feel bound to promote such interchange by every means which Providence has placed in our hands.

Resolved, That the Rev. Drs. Wm. Berrian, Stephen H. Tyng, Ed. Y. Higbee, B. I. Haight, S. R. Johnson, Francis Vinton, Wm. A. Muhlenberg, Sam'l Seabury, Francis L. Hawks, and Sam'l Cooke; the Rev. Messrs. G. T. Bedell, and I. H. Tuttle; the Hon. Luther Bradish, and Messrs. Wm H. Harison, Anthony Barclay, Wm H. Hobart, M. D., Cyrus Curtiss, Geo. T. Strong, Anthony J. Bleecker, ——— Gililan, and Dr. G. A. Sabine, be requested to act as an advisory Committee, to assist the Rev. Mr. McMurray in his application to the Churchmen of New York, and that they have power to add to their numbers.

After a vote of thanks to the Rev. Chairman, the meeting adjourned.

Isaac H. Tuttle, Sec'y.

THE CHURCHMAN.

NEW YORK, JUNE 5, 1852.

The Editor will be absent from his post for some two or three weeks to come, and asks the indulgence of his readers and correspondents for that period. The paper, however, will be left in very competent hands, and probably be more agreeable and edifying than usual.

May 15, 1852.

Trinity College, Toronto.—Our columns to-day contain an appeal in behalf of Trinity College, Toronto; and the Address delivered by the Rev. Mr McMurray, which will be found in another column, reveals facts which must awaken the interest, and kindle the indignation, not only of churchmen, but of every honest man.

Time was, when, to be a State Church, or connected therewith, was a claim to favor, protection, and fostering care. That time has passed away. And the change is easily accounted for. In olden days statesmen had some religion themselves, or at least thought it of the greatest importance to the welfare of the people, that they should be under the influence of the right religion. Therefore, that Religion which was considered by those in Power to be true, was fostered and protected. *Now*, Religion, as such, is no longer to be found among the realities of statesmanship, except as a matter of business. Religious bodies are regarded only as so many pieces, of various powers, upon the chess-board of politics. Patronage and government favor are the nerves and sinews whereby to make the moves. Patronage and favor are the capital of Politicians, on which they trade. And they have long since discovered that patronage and favor are *thrown away* on those whose obedience and loyalty are already sure. In our day, therefore, claims to favor from "the Supreme Head of the Church in temporals," are valid, only when coming from a professedly hostile quarter. Schism is munificently subsidized; heresy is ostentatiously honored; and when rebellion has been added to this list of extraordinary qualifications, the gratitude of government is endless, the royal bounty knows no bounds.

But funds are not always at command for all desirable purposes. Taxes are already heavy, and the nation will not willingly bear more. It is easier and simpler to plundar those who will not rebel, for the benefit of those who will. A State Church whose dignitaries are nominated absolutely by government, will not rebel. A State Church, which has no voice, finds it physically impossible to remonstrate or to grumble. A State Church may therefore be defined, in our day, "A religous Body that can be plundered with impunity, and is in duty bound to be thankful that it is not destroyed."

The facts revealed in the interesting Address of the Rev. Mr. McMurray, explain to us the causes of the demand lately made by Mr. Gladstone on the floor of the House of Commons, in behalf of the Colonial Churches. They humbly petition to be *raised up* to the same level with the sects, in their political and economical position. They wish to be relieved from the oppressive protection of the Government. They would be happy to be as well off as if they were Papists, Presbyterians, Wesleyans, or Mormons, instead of being in communion with "the Church as by law established." They beg and beseech to be no longer petted—*to death.*

It is strangely instructive to contrast this treacherous tenure of Church temporalities under the "supreme temporal Head of the Church," with that which is enjoyed in these United States of America—which our English brethren are fond of denouncing as an un-Christian or a "godless" country, because its government does not recognize any definite form of Religious belief. *Here*, all the royal charters given before our American Revolution, are yet valid.—Church property held under royal grant is inviolable, and has been so declared, time and again, by the highest courts of the land. Property of the Venerable Society, which had once been confiscated wholesale by State Legislatures, has been recovered by the authority of the Supreme Court of the United States, which has, in every case, reversed the decisions of the courts below. But while the royal grant is thus an inviolable protection for Church property in our "godless" Republic, we find that, under the "supreme temporal Head of the Church"—under special *oaths* to that Church—a royal grant is no protection, but offers rather a premium upon plunder. The sign manual of one king or one queen is sacred in our Republic; but, in "the glorious Empire on which the sun never sets," the signatures of *three successive Sovereigns* are no defence against a sacreligious robbery perpetrated by an unscrupulous and hostile majority in a provincial legislature. Nor is it a simple confiscation merely, nor the simple sacrilege of alienating Church property to secular uses. It is a confiscation to endow a rival Institution, from which *all* religion is to be excluded. The terms of this exclusion are as rigid as in the Will of the noted Stephen Girard, of Philadelphia: for clergymen, or teachers of religion, "under any form or profession of religious faith or worship whatever," are disqualified from a seat in its Senate. We beg pardon of the memory of Mr. Girard, this enactment is *worse.* And yet the Girard Will was, in this respect, an outrage upon the general feeling of the whole of this "godless country." Thus the oath to maintain the Church is kept, by abusing the legal power to plunder it. The obligation to promote religion is fulfilled, by making *it* the only branch of learning which is *expressly excluded* from Government Institutions for ever!

It is a pleasing incident in the story of these enormous wrongs, that so gross, so bare-faced has been the injustice of the Legislature and the Crown, that even dissenters—the natural enemies of the Church everywhere—have sympathized with her sufferings in this instance, and given her, in some degree at least, the benefit of their voices and their votes. For this they deserve all honor. May the "powers that be" deal more justly with them!

The short-comings of the government have been in strong contrast with the steady support rendered by the Venerable Society for the Propagation of the Gospel, and by other friends in England, who were rallied to the work by the indefatigable Bishop of the Diocese. It will be remembered that, when that Society called upon the Church of America to unite in celebrating its Jubilee, they expressly said that they "desired no gift from us." Yet the debt we owe them is great. When the English Government were wholly and wilfully blind to their duty, that noble Society, to the best of its ability, was spreading "the Gospel in the Church" through the length and breadth of our land. Our mission of Bishops to England will show them our gratitude in one way. But this appeal from Toronto opens to us another, which, we are sure, will commend itself highly to the minds and feelings of all churchmen, who realize the blessings they enjoy:—another mode, more substantial and more direct than Episcopal representatives and neatly-written resolutions, to show the Mother Church in England that we are both *one*, both laboring in one cause, for one common object, in the unity of the Faith and the bond of peace; and that, of the bounty she formerly entrusted to us, we are now ready to return a substantial acknowledgment, in aiding those of her fold who *are now* what we were *then*.

Another consideration which may have weight with some minds, is, that Toronto is not a *foreign* country. It is part of our own continent, and in progress of time, in all human probability, we shall hereafter find that, in strengthening the hands of this noble institution in Toronto, we have only been building up an integral portion of the Church of America.

We have seen a wood-cut of the College Buildings. They are in good collegiate style, and will form a noble Quadrangle, which would do honor to any country. Those who contribute to its erection will have the comfort of knowing that their money will not be squandered on temporary edifices which perish in the using: but judiciously invested, in substantial buildings, which will furnish not only shelter, but also crowds of rich and beautiful and endearing associations for generations to come.

The Platte Mission.—It is a striking instance of the wide spread energies of the Church, that while thus seconding, as above, an appeal from Canada, we have at the same time, the following earnest and emphatic call to occupy new ground in that almost boundless field—the Great West.—The Missionary, the Rev. Mr. McNamara, is an energetic young man, who has already, during his brief but zealous ministry, built up two parishes at the west—not *quite* so far west as his present field—and that, without asking any aid from our Missionary Society. He is now engaged in a still more extensive and important undertaking than heretofore. We have enlarged upon the peculiar features of the Trinity College appeal, because that whole subject is new to our people generally. *The West*, however—even in occupying new fields,—is an old story. There is no need, at this late day, of telling churchmen their duty. They all know it; and we believe, are ready to *do it*. Mr. McNamara will not be "sent empty away."

Platte Country Mission.—The Rev. J. McNamara is the first Missionary of the Church who has settled in the Platte Country. The field is in every way encouraging. He is working earnestly, and I commend him and his works to all who love the Church. Signed,

C. S. HAWKS,
Bp. P. E. C. Missouri.

St. Louis, April 26.

The undersigned, impressed with the value of an opportuniny now presented, of planting and sustaining the Church in the region known as the Platte Country, in the State of Missouri, have undertaken to commend it to the attention of their brethren, and to ask their co-operation in turning it to account.

The section of country referred to lies on our extreme western borders. It is on the verge of civilization, having only the Missouri River between it and the Territory of the Nebraska Indians. The region is thickly settled, having a population of about a hundred thousand. It contains several towns, the principal of which are Weston and St. Joseph. At these two places the Rev. J. McNamara has been laboring for the last eight months, and with so much success, that the people in each have organized a parish, and purchased ground for the erection of a church. This latter object they are very desirous of carrying into effect, and will subscribe toward it one thousand dollars in each place, in addition to the ground. $2,500 is the estimated cost of a brick church of requisite dimensions,—lumber being being very high in that region.

The undersigned propose that $3000 shall be raised among churchmen in the East, to be divided equally between the parishes of St. Joseph and Weston, whenever the required balance on their part shall be secured; that is, $1500 will be paid to each parish provided it has in hand $1000 beside the ground for the building of the church. The moneys collected for this object will be held by the treasurer of the undersigned, and will not be paid over to the respective parishes, except on the above conditions, and on the further condition, that the churches therewith erected, shall be consecrated as Free Churches. This plan for securing a new and important field to the Church, will, it is believed, be duly appreciated, and is not liable to the uncertainty which sometimes attends these efforts. The zealous Missionary, who is alone in this wide region, having not a brother within 150 miles, pledges himself to remain at his post until the two churches are built and in a fair way of supporting a clergyman of their own. The sooner the means are realized, this now desirable object will be accomplished, and the missionary of the farthest West be allowed, should he be so called, to proceed to a like good work elsewhere. A more reasonable proposition could hardly be presented to the zeal of churchmen who desire the extension of the Gospel according to the faith and worship of their own Apostolic communion.

Donations will be solicited by the Rev. J. McNamara in person, or may be sent to any of the subscribers.

Cyrus Curtiss,
John H. Swift,
James F. Depeyster,
Thomas W. Ogden,
George T. Strong.

Donations will also be received by L. M. Hoffman, Hanover Square.

New York, June 1, 1852.

The Church Choral Society will celebrate its second public service at the Church of the Annunciation, at 3 o'clock, on the afternoon of next Tuesday, the 8th of June. *The seats in the two Transepts will be reserved for the members of the Society.* Their first full choral service was celebrated in Trinity church, on the afternoon of Easter Tuesday; and although marked by the imperfections which must be expected in a first attempt, under unfavorable circumstances, yet its success was sufficient to draw forth thanks and congratulations from unexpected numbers, both of our clergy and laity. The service on Tuesday afternoon will be, as before, of the simplest kind—nothing more elaborate than ordinary double chants being attempted. The Society has been in operation for several months, and will eventually, we doubt not, render essential service in the promotion of true ecclesiastical music in the Church of America.

Conversions from Romanism to the Church of Ireland.—At a meeting in Dublin, the Bishop of Cashel said, speaking of the immense movement towards the Church:

"The school-houses in his diocese were opened in consequence of this great movement among the people, and they attended in numbers to hear the preaching of the Gospel; and in a very little time there came out in that neighborhood eight hundred or a thousand from the Church of Rome, and joined their spiritual Church.

The following extract from a Roman Catholic paper, bears witness to the spread of the movement:

"We learn from unquestionable Catholic authority, that the success of the proselyters in almost every part of the country, and in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the Catholic Church to conceal them."—*Dublin Evening Post.*

Nor is it confined to Ireland alone. The London Tablet says:

"It is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but *this very city* in which we live."

Yet great as are the dangers in Ireland, the conviction of the Popish authorities here seems to be, that the dangers of desertion are worse in America than in Ireland. They would rather expose their people to all the rage of proselytism in Ireland, than to the fatal effect of freedom and free institutions in America.

The Tablet.—This Romish paper contains a letter from an Irish priest in America, written to a priest in Ireland, with a design to entreat the Catholics to remain at home, and not emigrate to America, where so many become Protestants. The letter says: "If you do not keep Catholics at home, they will come over here, and turn Protestants as soon as they come. Forward 'tenant-right,' and keep them at home, as you value their souls."—Then the writer goes on to say, that *two millions* of Catholics have been lost to the Church, by this emigration, in less than a quarter of a century.—He quotes Bishop Hughes as saying—"That the people at home do not fully understand the position of many of the emigrants—thousands being lost in the large cities, whilst in the country the faith died out in multitudes." And he says, that Bishop Reynolds, of Charleston, approved of his work of charity in America; but said, "You will serve religion still more, by proceeding on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here."

"The *London Times* states that the testimony of the Rev. Mr. Mullen, to the wholesale abandonment of the Romish faith by the thousands of emigrants who have left this country for life and 'liberty' on American soil, has sounded the keynote of alarm from Carrickfergus to Kinsale:

"On Sunday week, the Rev. Mr. Bermingham, P. P. of Borrisokane, warned his congregation at mass, against emigration to America: he read a letter from a Roman Catholic priest living in New York, which stated that the Irish emigrants of his persuasion were largely perverted to heresy and infidelity."

The poor Romanists are verily in a strait. If their people stay in Ireland, they go off by thousands. If they come to America, they desert by millions. Their complaints are like those of the old Britons. If they stayed on shore, they were slain by those savage Picts: if they fled from them into the sea, they were drowned. Either way they were sure to die. To look after their stray sheep in America, however, they are about to increase the number of shepherds, it seems.

Baltimore, Saturday, May 29.

The (Roman) *Catholic Mirror* of this morning gives the following semi-official announcement of some of the proceedings of the late Catholic Council:

"We understand preliminary measures were adopted in the late National Council, for the erection of a new Archiepiscopal See at San Francisco, California. A See is to be erected at Santa Fe, to supersede the present vicariate. An Apostolic vicariate is to be formed at Eastern Florida, and another of the Upper Peninsula, Michigan.

Sees are to be erected at Burlington, Vt., Portland, Me.; Brooklyn, L. I.; Newark, N. J.; Erie, Pa.; Wilmington, N. C.; Covington, Ky.; Quincy, Ill.; and Natchez, La.

It is high time for our own Episcopate to be greatly extended.

Per Contra.—The Rev. Henry James Coleridge, M. A., Fellow of Oriel College; the Rev. A Dayman, of the University of Oxford; and Mr. Charles Manning, (brother of the late Archdeacon,) with his four children, have joined the Romanists.

Three men and *four children* against hundreds, thousands, or millions! Rome has not so much to crow over, after all.

Ecclesiastical Amalgamation in England.—We clip the following from a letter written by the Rev. Dr. Johns, of Baltimore, appearing in the Episcopal Recorder.

Among the speakers at the Missionary Anniversary, my attention was particularly arrested by the address of the Bishop of Winchester. He said all, and more than you have ever heard in Christ Church Baltimore, on the subject of "Love and Union," among true *Protestant christians* in the furtherance of our *common christianity.* He alluded, in the kindest possible terms, to the missionary enterprise of our American churches (A. B. C. F. M.), and spoke of them as *allied in grace*, if not in ecclesiastical order, with the society of which he was a member. He hailed and greeted them as fellow-laborers in the one great cause, and expressed the hope that in our own country we would make known the fact, that we were so regarded. He was followed by the Chevalier Bunsen, of Prussia, who, on rising, was so affected that he could scarcely give utterance to his cordial interest in the society's labors, and who spoke with great ardor of his interest in the cause of the furtherance of the Gospel, and declared the sympathy felt for it by numbers of his countrymen.

A correspondent of the *Record* seems to be more nice about the company he keeps, than the Lord Bishop of Winchester. This correspondent thus denounces the appearance of the Chevalier Bunsen at the meeting:

"The Chevalier Bunsen has publicly declared his disbelief in the whole of the Mosaic history of the creation down to the period of the departure of the children of Israel from Egypt. His writings also lead us to conclude that he not only regards the Mosaic narrative of the creation and fall of man as a myth, that is a *fable*, but considers that the declaration, that God has made 'of one blood' all the nations of the earth, is to be placed in the same mythological category.

"Under such circumstances, can the Chevalier Bunsen be considered as a fit advocate of the Bible as a whole, or of Christian missions conducted by members of the Church of England?

"The influence of his opinions in this country and in the highest quarters is not inconsiderable But that influence has been on the wane, and efforts have been made to restore it. Last year it was proposed on his behalf, that he should preside at the the meeting of the London Missionary Society; but, to the credit of the directors of that institution, the overture of his friends was, after mature consideration, rejected. Another proposal of a different description, but tending to the same end, was negatived by the Religious Tract Society. This year the Chevalier has been more successful.

Ecclesiastical Discipline.—As a contrast to Romish Disipline—or rather awful lack of it—in cases of clerical delinquency, we give the following. Every Church has occasionally some such cases.—It is therefore no argument against any church that they occur, and are made known. The case of Judas Iscariot was intended as a type. His seat was made vacant, and then filled by one more worthy. There are two striking differences, on this point, between us and Rome. Clerical incontinence is with us the exception, with them the rule. Neglect of the proper discipline in such cases, when they do occur, is with us the exception, with them the rule. We take the following from the Church Herald. The *contrast* will be found in the extract from Rev. Pierce Connelly's letter to the Earl of Shrewsbury, on our first page.

Rev. G. F. Smith.—The late melancholy fall of this person, so recently a minister in excellent standing in our church, but now degraded and dismissed in disgrace from his holy calling, demands a brief notice at our hands.

He was the principal of a female academy attached to the church in Columbia, Tennessee, and though himself the husband of an amiable woman, he made dishonorable propositions to a virtuous young lady connected with the school. Exposure followed, he admitted his guilt, and was *promptly removed from his official position, and suspended from his ministerial functions.*

Maryland Convention.—We have room this week only for the following brief abstract, which we believe is substantially correct. A full report shall appear in our next.

Bishop Whittingham, on account of ill health, proposed to resign, or accept the services of an Assistant Bishop. The committee reported expressions of regret, and advised a long sea voyage, authorizing him to select some of his brother Bishops to attend to his episcopal duties—the whole of the expenses to be paid out of the Episcopal fund. The report was adopted.

The Committee to whom the subject of the correspondence between the Bishop and Dr. Johns, (condemning the latter for preaching in a Methodist pulpit, and his persisting in so doing,) was refered, approved strongly of the Bishop's condemnation of the act; but, in view of the motives of the Rev. gentleman, and that the same thing had been done before, advised that no ecclesiastical proceedings be had in the case.

The Standing Committee, and other committees of the last year, were re-elected.

Small Chancels.—A correspondent of the Western Episcopalian, describing a new church in Ohio, says:

Their greatest mistake is in making their chancel too small. The reading desk, pulpit, communion table, prayers, Gospel and minister, are all crowded into an inconveniently and uncomfortable small space. This is a great mistake, and one that proves to be a constant source of annoyance to the officiating clergyman till enlarged; and yet this mistake is made by more than half of our building committees in the west.

We are glad to see correct ideas making progress in Ohio.

Diocesan Intelligence.

For the Churchman.

Rhode Island.—*Consecration of a Free Church.*—On Thursday, the 20th inst., St. Mary's church, Portsmouth, R. I., was consecrated by solemn and appropiate services to the worship of Almighty God, according to the rites and usages of the Church. At the appointed hour of service, the Rt. Rev. J. P. K. Henshaw, the Bishop of the Diocese, with a large body of the clergy, robed in their surplices, went in procession from the parsonage to the southern entrance of the church. Hence they proceeded through the aisle to the chancel, the Bishop and clergy repeating responsively the 24th Psalm. As many of the clergy as could be accommodated then took their seats in the chancel, when the Bishop proceeded to the service of consecration.

The instrument of donation and endowment was read by the Rev. Hobart Williams, and the sentence of consecration by Rev. Mr. Millett, the Rector of the parish. The first portion of the morning service was said by Rev. D. Henshaw; Rev. Mr. Kelly reading the proper psalms; Rev. Mr. Brewer the first lesson; and Rev. Mr. Hathaway the second. The remaining portion of the service was then said by Rev. Mr. Trapnell. A very appropriate sermon was preached by the Bishop to a large and attentive audience, from 1st Peter, ii, 4 and 5.

After the sermon, the rite of confirmation was administered to four persons, the Bishop accompanying the administration of the rite by an impressive address to the candidates, following out, in a very happy manner, the subject of his discourse.

The Bishop then administered the Holy Communion to the clergy, the Rev. Mr. Penny reading the larger exhortation.

The Rev. Mr. Millett, Rector of the parish, and the Rev. Messrs. Penny, Williams and Hathaway administered to the laity.

It added much to the interest of the occasion that, whilst a material temple was being separated from all unhallowed uses for the special presence of Jehovah, a number of His servants should thus, at the same time, present themselves the temples of the Living God, the dwelling place of the Holy Spirit.

Newport, R. I., May 21st.

Maryland—*Enlargement of the College of St. James.*—Kemp Hall, the new building just completed at the College of St. James, was opened on Wednesday, May 12th, with appropriate religious services.

The Rector of the College, the Rev. Dr. Kerfoot, delivered on the occasion an address full of good suggestions and of wise practical counsel.

About $8,500 has been contributed to the building fund, by churchmen of Maryland and other dioceses, leaving $2000 yet to be provided.

The College of St. James is now in a most prosperous condition, having more students this year than on any preceding one. There are five resident professors and several tutors: besides three lecturers of established reputation in the departments of Law, Physiology, and Natural Philosophy.—*Church Times.*

Bishop Whittingham.—The *Church Times* says—"We have the pleasure of announcing the return, to his diocese, of our beloved Bishop, with restored health."

New Jersey.—

Consecration of S. John's Church, Somerville, N. J.—At 11 o'clock on the morning of Friday, the 28th of May, the procession, composed of 10 clergymen (eight of them being in surplices), headed by the Bishop of the diocese, and followed by the vestry and a large number of the congregation and visitors, entered the church; the Bishop and clergy, alternately, reciting the 24th Psalm. The instrument of donation was read by the Rector, the Rev. John Rowland; and the sentence of consecration by the Rev. Mr. Southard. Morning prayer was said by the Rev. Mr. Patterson and the Rev. Mr. Coe. The ante-communion service was read by the Bishop, assisted by the Rev. Mr. McMurray, of the diocese of Toronto. The sermon was preached by the Bishop, from the words, The Lord *is in his holy temple; let all the earth keep silence before him.* (Hab. ii. 20.) After enlarging upon the various conditions under which *silence* was to be kept in the sanctuary—the silence of fear, of reverence, of listening to God's Word, and the preaching of His ambassadors, the silence of love, and of lowly adoration—the preacher alluded in strong terms to the highly successful labors of the Rector of the parish, the Rev. John Rowland, who, in a few months, in a place where the Church was previously wholly unknown, has succeeded in building and paying for a a neat and handsome church edifice, with font, furniture, bell, altar, service, and organ (the latter not yet completed); besides making continual accessions to its living members. He alluded also to the presence of visitors from other dioceses, and from Toronto, as an example of the increasing freedom of Church intercourse, and the growing realization of Church unity. From all these things he drew encouragement for the future. The Holy Communion was administered to more than sixty of the faithful,—the alms at the offertory ($37 12½) going towards completing the furniture of the Church.

The church is of timber, comprising chancel, nave, aisles, tower, and sacristy:—the last being at the N. E. angle of the chancel and nave. Orientation is not accurately observed, the chancel being nearer northeast than east. The chancel is 15 feet wide by 13 deep, properly divided into choir and sanctuary—the latter being, however, much too shallow, and the altar too low. The stalls will accommodate two on either side. The chancel furniture, including lectern, is plain and simple, but in good keeping. The pulpit is on the Epistle side, just outside the chancel arch. The chancel arch is well marked, but has a peculiar sort of cusp to it, which mars its beauty. The nave is of five bays, the columns being clustered, on the plan of a quatrefoil. They are connected by thin equilateral arches, the spandrils being filled by large trefoils. The seats are plain open benches with square standards, seating about 300 people. The windows are all of two lights, with a transom and without cusping: the tower windows being longer, and the chancel window much larger, than those in the aisles. The glass is tinted, with plain border, and colored head. The chancel window is well filled with trefoiled quarries, enlivened by colored points and a border of three colors. In the head it bears a dove in a circular glory, outside which project the arms of a red cross, in a foliaged blue ground. In the two upper lights are two circular medallions, one bearing the eagle, the other the cup and serpent—both emblems of S. John, whose name the church bears. The glass, which is very good for its price, is by Sharp & Steel. The font is octagonal, with a drain, and is placed on a circular step, all being of the brown stone, properly supported below by masonry. It is near the door. The dimensions of the nave are 58 by 18 feet. The aisles are each 9 feet wide, extending the whole length of the nave. The tower is 12 feet square, deeply engaged in the nave. It is of two stages, the lower being the main western entrance to the church, and the upper used as the organ loft. The octagonal spire—the lower part of which, with four latticed openings, serves for a belfry—rises to the height of 85 feet from the ground, and is surmounted by a bold plain cross. The roof is of too low a pitch, and is battlemented all round outside; but within is well treated in a simple and effective manner, being oiled, and the joists stained slightly darker than the boarding. The church is finished outside with perpendicular plank, battened at the joints, and is painted brown, somewhat the color of freestone. As a whole, this little church is surprisingly good, considering that the only architect has been the builder—a worthy and enterprizing mechanic, whose highest efforts previously had been Dutch Reformed meeting houses. He deserves great credit: though the employment of an architect would, of course, have improved the building in almost every respect.

The cost of the church has been about $3200; of which $1400 have been raised on the spot, Mr. Cornell giving $300, Messrs. J. Doughty, Thompson, Duyckinck, and Cammann, $200 each, and Messrs. Codwise, E. Doughty, and Howell, each $100. Mr. J. Doughty also gave the land, which he values at $800. The rest has been raised by the indefatigable efforts of the Rector, out of the parish—Com. Stockton furnishing $500, of which $300 were from himself. The ladies of the parish supply the surplices, which have been sent for from England. The Rev. Dr. Creighton gave the font. The books are of large size and excellent quality; and the altar plate, a complete set, made under the direction of the Ecclesiological Society, parcel gilt and engraved, was very much admired. Both books and plate (except the alms bason) were given by the Rev. Eugene A. Hoffman. The organ—a $600 instrument—is now in the builder's hands, the joint gift of two sisters, Mrs. Hoffman and Mrs. Livingston, both of New Brunswick.

The weather was delightful. The church was densely crowded. The music was without affectation or pretence, and was heartily joined in by the congregation. After the services were concluded, the Bishop and clergy, with nearly all the numerous visitors from New York, Brooklyn, and other places, were the guests of Mr. J. Doughty, at whose house a handsome collation was provided. It was a day of delightful enjoyment, not only to the hard-working Rector, but also to all concerned. After the collation, the Bishop set off for the laying of a cornerstone of a new church at Basking Ridge, near Morristown—the result of the missionary labors of the Rev. Mr. Rankin, of Morristown, and the Rev. Wm. A. McVickar, who was, during the past year, his assistant.

New Jersey Convention.

The annual Convention of the diocese of New Jersey, assembled in Grace Church, Newark, on the morning of Wednesday, May 26. The attendance was unusually large, probably owing to the peculiar interest felt in the Bishop's affairs at the present crisis. Morning Prayer was said, after which the Rev. Hannibal Goodwin was ordained priest.—The sermon was preached by Rev. Samuel L. Southard, of the "House of Prayer," Newark, from John xi., 44: "Loose him and let him go." After the administration of the Holy Communion, the roll of lay delegates was called, and the Convention then adjourned, to meet in Trinity Church, at 4½ o'clock, to listen to the Bishop's address.

In the afternoon, before the reading of the address, there was a prolonged discussion upon the qualifications of members of the Convention, the committee upon that subject having objected to the credentials of George R. Chetwood, Esq., who appeared as a delegate from the Church of St. John, Elizabethtown. Mr. Chetwood had been elected by the other delegates to fill the place of an absentee, and the point was raised, whether any election, not made directly by the congregation, was valid.

Mr. F. P. Chetwood contended that it was. The congregation had especially assigned the power to fill vacancies to the delegation itself; and it had not exceeded its authority in making the choice.—He referred to other cases where the same course had been taken without inquiry in Convention. He thought the question of great importance, as affecting the rights of the several parishes.

Hon. Daniel B. Ryall took an opposite view. He read the canon requiring the delegate to be chosen by the congregation directly, and the Constitution to show that he was to be directly a representative of the people.

The reading of the certificate, as signed by the Rector and officers, was called for, and the name of Mr. G. R. Chetwood did not appear in it.

After a protracted debate, in which Rev. J. C. Dunn, Rev. Mr. Thompson, Rev. Mr. Putnam, Rev. Mr. Stubbs. Rev. Mr. Patterson, Hon. E. B. D. Ogden, of the Supreme Court, Cortlandt Parker, Esq., James Parker, Esq., and others participated, the Bishop summed up the arguments briefly.

He said that throughout the twenty years of his episcopate, this day was the first, on which difficulties had been raised as to the qualifications of members. The law of the Church plainly requires the delegate to be chosen by the congregation. The delegates cannot possibly acquire any right to fill vacancies. The deputy of a deputy, is no deputy of the original body. A representative cannot delegate his powers. Even political precedent was against such a proceeding—for no delegation to the Legislature of the State ever arrogated the right to fill vacancies in its ranks; and certainly the legislature of the Church should not acknowledge such a power. The effect upon the parishes was of no importance, as each has but a single vote; and that may as well be cast by one man as by a dozen he might choose to associate with himself, in the absence of such as are properly appointed.

Upon taking the question, on Mr. G. R. Chetwood's admission, the vote stood:

Clergy 1 aye, 32 nays; Laity 3 ayes, 32 nays.

The Committee on Parishes announced the organization of four, and their admission to the Convention.

Hon. E. B. D. Ogden moved the reading of the certificate of St. Michael's Church, Trenton, whose delegates were represented to have been chosen by the Vestry, and not by the congregation.

The certificate was read.

Judge Ogden proceeded to argue that if the vote of the Convention, just taken, was authoritative, then the delegates from Trenton were not qualified. There was no warrant in Constitution or Canons for a choice by the Vestry.

Hon. D. B. Ryall and Rev. Mr. Dunn, as of the Committee upon Credentials, explained that the certificate had been allowed to pass through unobserved. Had its tenor been noted, it would have been excluded.

Rev. Mr. Starr, Rector of St. Michael's, urged that the delegates had been so chosen for more than thirty years, and this was the first instance in which they had been questioned. He quoted from the act incorporating the church, to show that the Legislature had given it the usual powers to enact by-laws; and then cited the by-law of the Church, directing the vestry to select Delegates.

Hon. Mr. Ryall replied to Mr. Starr, that no corporation by-law can abrogate the canons of the Church. The act of incorporation had no such meaning; and the congregation was competent at any time to amend its bye-laws, so as to make them conform to the Canons. As to the argument, that the credentials had always passed muster hitherto, he replied, as had been replied in the case of Mr. Chetwood, that the irregularity had never been brought to the notice of the Convention before. It was raised then, and should then be settled.

Rev. Mr. Philips, of Spottswood, followed in some forcible remarks, declaring that no bye-law or state law was available in the Convention. The delegate coming to the Convention must submit to its regulations. He has the choice of doing so, or of remaining away.

Mr. J. J. Chetwood moved an amendment to the resolution of Judge Ogden, to the effect that, notwithstanding the illegality of the election, the delegates shall retain their seats in the present Convention.

Judge Ogden advocated the amendment, as an act of courtesy.

Hon. William Halsted, on behalf of the delegation in question, of which he was *pars magna*, declined to receive any favors or courtesies. If they had no right there, they ought to be turned out. He assured the Convention that the case should be tried elsewhere. It should be carried to the Supreme Court, and no doubt his learned friend (Judge Ogden) might decide upon it as a question of law, rather than as a point of etiquette. The laws of New Jersey were paramount to the laws of this Convention. If the State Courts could not afford justice, then should an appeal be had to the Supreme Court of the United States; which had repeatedly decided against these forcible removals of franchises. Mr. Halsted prosecuted his remarks at some length, and concluded by challenging the Convention to shut him up.

Judge Ogden, Rev. Mr. Starr, James Parker, Esq., Rev. Mr. Peet, Rev. Mr. Dunn, F. P. Chetwood, Esq., and Rev. Mr. Philips, followed, when Mr. Cortlandt Parker moved the following resolutions:

1. That the lay delegates are required to be elected by the congregations; but—

2. That the right of the delegates of St. Michael's church to hold seats in this Convention be not questioned.

Mr. Halsted reiterated his unwillingness to remain in Convention upon such conditions.

J. H. Wakefield, Esq., succeeded him in advocacy of the resolutions; after whom, the Bishop proceeded to state the question.

He was strongly in favor of the resolutions. He protested against the attempt to introduce the State Legislature into the Convention, as of paramount authority. The reference to the Supreme Court of the State, and that of the United States, were quite as obnoxious. They formed part of a systematic attempt to destroy the Church. There was only one individual from whom they could emanate—an individual who had ——"

Mr. Halsted here in much excitement called the Bishop to order; and invoked the protection of the Convention against a personal attack.

The Bishop proceeded—"who, in the State Legislature, a year or two ago, had snaked into an act, relevant to other matters, a clause obliging witnesses to give evidence in ecclesiastical cases. The attempt, like the others, was designed to lame the power of the Church.

Mr. Halsted confessed that he had procured the insertion of such a clause, and said that he could prove by hosts of evidence, that the Bishop had interfered and caused the defeat of the bill in consequence.

The Bishop replied:—This coheres with and crowns the whole. The gentleman knows the contrary. He knows that I was entirely ignorant of his designs, until the act which embodied them had been defeated.

Mr. Halsted qualified his charge, by saying that he could prove, at all events, that two warm friends of the Bishop had interested themselves to defeat the bill.

The question upon Mr. Parker's resolutions was then taken, and resulted almost unanimously in their favor.

After an ineffectual effort to adjourn, the Bishop proceeded to read his address, further notice of which will be taken hereafter.

Judge Ogden, of Paterson, spoke highly of the Address, and alluded with much effect to the presentment, by three Bishops, of the Bishop of New Jersey, for trial on certain charges. He said that, though not officially proclaimed, it was known that the trial had been postponed by the presiding Bishop to October—and that too, without consulting or yet informing the Prelate chiefly concerned. He did not think the Diocese had been well treated in this matter, and he moved that the presentment by the three Bishops, the citation and all official papers on the painful subject, be referred to a Committee of Five for consideration; and also so much of the Bishop's address as relates to the Convention, to see if any action should be taken by them.

Rev. Mr. Sherman objected. He said the matter was all cut and dried, and they had the resolutions in their pockets, so that they might as well bring them up immediately for adoption.

He was replied to by Judge Ogden. Mr. James Parker and Mr. Bennington Gill called for the reading of the charges. Mr. P. thought the Convention should know them before they referred them to a Committee.

Rev. Mr. Dunn said that the fact was, the Bishop was to be tried on certain charges; and on that fact, as stated by the Bishop, the committee should be appointed on the charges, to see what would be the proper course to be taken by the Convention, in regard to their action with the Bishop. There was no propriety in having the charges publicly read.

Mr. William Halsted supported the call for the reading of the document as necessary by parliamentary rules, and in order that members may know on what they are voting.

The President having decided that the call for the document was out of order, Mr. James Parker appealed. The vote was taken by orders, with the following result: Clerical—Ayes, 0. Nays, 25. Lay—Ayes, 9. Nays, 22.

The question then recurred on the resolutions.

Mr. Cortlandt Parker said, while he wished the Bishop to go triumphantly through this ordeal, and would do what he could with propriety to assist him, yet he must protest against this Convention taking any action on the subject; it was something that did not belong to them.

The vote on reference, was Clergy—Ayes 27, Nays 2. Lay—Ayes 21, Nays 8.

The Bishop appointed Rev. Messrs. Dunn, Southard and Putnam, and Messrs. E. D. B. Ogden and John R. Thomson.

The Convention then adjourned to 9½ A. M. the next day.

SECOND DAY—Thursday.

Convention met at 9½ o'clock.

Morning Prayer was said by the Rev. Mr. Patterson.

The following of the clergy and laity were elected, as the Standing Committee.

Clergy: Rev. Messrs. Finch, Henderson, Williams, and Rankin.

Laity: Messrs. Dr. Spencer, J. C. Garthwaite, C. C. Stratton, and E. B. D. Ogden.

The following were elected Deputies to the General Convention:

Clergy: Rev. Messrs. Dunn, Watson, Stubbs, and Southard.

Laity: Messrs. Ryall, Miller, Aertsen, and Wright.

Supplementary Deputies:

Clergy: Rev. Messrs. Henderson, Williams, Putnam, and Thompson.

Laity: Messrs. Condit, J. J. Chetwood, S. V. Hoffman, and Wakefield.

The Rev. Mr. Southard then presented the Report of the Committee appointed on the previous evening, on the Presentment of the Bishop.

Whereas, The Bishop, in his Annual Address to this Convention, has stated that he has been presented for trial by *three Bishops* of the Church, and has laid on the Secretary's table a paper in the nature of a presentment containing charges against him, signed by the Rt. Rev. the Bishop of Virginia, the Rt. Rev. the Bishop of Maine, and the Rt. Rev. the Bishop of Ohio; and has further stated that the presiding Bishop has appointed the twenty-fourth day of June next for the trial (but which day of trial, as the Convention is informed, has been postponed by the presiding Bishop until some day in October next);

And, *Whereas*, The said Bishop did, in a letter dated the 22d Sept., 1851, addressed to the Bishop of their Diocese, place their right to act, upon the ground that it was only when a Diocesan Convention refused to institute inquiry, or neglects to do it for too long a period, or performs the duty unfaithfully, that the Bishops can be reasonably expected to interfere;

And, *Whereas*, The Convention of this Diocese, by their resolutions adopted at the special meeting held in St. Mary's church, Burlington, on Wednesday, the 17th day of March last, called "to consider and express their judgment upon the official conduct" of said Bishops, "in addressing such letter to the Bishop," did approve of his course in protesting against the action of said Bishops, as an aggression on the Diocese of New Jersey, and as an invasion of his sacred rights;

And, *Whereas*, The said special Convention did express its decided opinion that, at the time of its meeting, the best interests of the Diocese, and of the Church at large, did not require an investigation of the alleged charges against their Bishop, in whose uprightness of character and purity of intention, they had entire confidence; but at the same time affirmed, in behalf of the Convention of this Diocese, that it ever has been ready to investigate charges duly made and presented;

And, *Whereas*, The exhibition of charges, in a paper signed by those Bishops of the Church, justifies this Convention, consistently with its avowed principles, to proceed in the matter, and furnishes the first and only occasion in which any Convention of New Jersey has had the opportunity of exercising its solemn duty and clear right, under the canon for the trial of Bishops, to investigate, in the first instance, accusations against the Bishop;

And, *Whereas*, This Convention, while it reaffirms their entire confidence in the integrity and purity of the Bishop, heretofore declared, is conscious of the grievous wrong and evil consequences of keeping such charges hanging over him and the diocese:

Therefore, *Resolved*, That a committee of seven lay members of this Convention be appointed by ballot, on open nomination, to make a full investigation of all the charges in the aforesaid paper; that the Committee proceed with diligence to the discharge of its duty; and that it report to an adjourned meeting of this Convention.

Resolved, That this Convention will hold an adjourned session at Newark, on the 14th day of July next, to receive and act upon the report of said Committee.

By order of the Committee.
SAMUEL L. SOUTHARD, Chairman.

This Report, he said, was unanimous. The subject matter of those Resolutions required action, and the Convention was bound to take it up. They had previously, more than once, expressed their opinion; but mere opinions were not enough now. At the Special Convention, and before it, they had had no formal charges before them, and were therefore not called upon to act; but the formal Presentment made a new case. They now had rights to be maintained. Action must be met by action. What rendered our position absolutely impregnable, was the admission made in that "courteous letter" by the Three, that the Church intended that the Diocese should move *first*. We were bound to act, 1st, because our Bishop was attacked; 2d, because we had a *right* to investigate for ourselves whenever formal charges were brought up; 3d, because the Three themselves grant that *we* have the *prior* right; 4th, because, in the Resolutions passed at the Special Convention, we *pledged* ourselves to investigate whenever charges should be formally brought before us. The enemies of the Bishop should now bring their charges *here*; not to Virginia, Ohio, or Maine: in order to show that those who made them had confidence in the Convention of New Jersey. For reasons best known to them, they had not hitherto brought their list of charges before that Convention. If there were any sincerity in the letter of the Three, or in the pretence that there *ought* to be a Diocesan investigation, why were those charges not *here*, to-day!—here by the direct action of the original Four, the instigators of the whole? We now, of our own accord, propose to do that which they wrongfully charge us with unwillingness to do. It is now our right; but no more than, for the first time, it is now our *duty*. The Resolutions propose a Committee of seven lay members of Convention—competent, dispassionate, the best qualified for such a difficult duty—to investigate each and every charge in the long catalogue, and to deal justly and truly in making their report thereon. This would have been done long ago, if a manly and legal course had only been taken by the original movers for an investigation: and *they* would have taken such a course long ago, if their only object had been, as they professed, the clearing of the Bishop's character, the good of the Church, and the glory of God. Desiring only to know *the truth*, caring only for the vindication of his Bishop by means of the truth, he called on all those who had been concerned in previous, personal, private investigations, to join with the Committee. They ask it. We offer it. We are friends of our Diocesan; but still more friends of law, truth, and righteousness. We do not *concede* this investigation: we *demand* it. And if it depended on his voice, we *will have it*. The Presentment cannot deprive us of the right. There was one inconsistency on the part of the Three Bishops, so gross that any child could see it. It was their acting *immediately* after the Special Convention *had pledged* itself to act when charges were regularly made; and yet claiming that their only excuse for acting at all was the neglect of the Diocese! He concluded with an appeal for action, for the sake of him who had grown hoary in his cares and labors for the good of his Diocese.

The Report was accepted, and the Committee discharged.

[The remainder of this voluminous report is necessarily crowded out until next week.]

PENNSYLVANIA CONVENTION.—The Standing Committee are:

Clergy—Revs. John Vaughan, D.D., Dr. Morton, Dr. Hare, C. D. Cooper, and Dr. Howe.

Laity—Messrs. Thomas Robbins, Edward C. Biddle, Richard S. Smith, Edward Olmsted, and John Bohlen.

Deputies to General Convention:

Clergy—Rev. Drs. Stevens, Howe, Bull, and Rev. Mr. Fowles.

Laity—Messrs. G. M. Stroud, Herman Cope, John N. Conyngham, and Levi B. Smith.

A proposed alteration of the fourth article of the Constitution was referred to a committee of five, to report to the next Convention.

It was proposed, that a committee be appointed to provide a manual of the laws, canons, rules, regulations, &c., to regulate the Vestries of this Diocese. A committee was appointed.

A committee was appointed to take into consideration and report to the next Convention a mode of procuring for the country clergy, a more adequate support.

The Bishop's Address contains the following summary of Episcopal labors:

During the last year, I have officiated on two hundred and twenty-eight occasions: on ninety-five of these occasions I have administered the rite of confirmation. I have preached one hundred and fifty-two sermons, made addresses at public confirmations, catechized and addressed the children of many parishes, and on other occasions have delivered lectures or addresses.

Four candidates have been ordained to the Diaconate, and five Deacons have been ordained Priests.

Eleven corner-stones of churches have been laid with the usual solemnities. One church has been consecrated, and another, which had been materially enlarged and embellished, has been re-opened with appropriate services.

I have also baptized seventeen infants and four adults, administered the communion on twenty-two occasions, and solemnized four marriages and four funerals.

The whole number of persons confirmed has been seven hundred and ninety.

After his mention of the various Diocesan Societies, the Bishop thus writes concerning the Church Hospital:

"The Hospital of the P. E. Church in this city, the conception and establishment of which I adverted to in my last report, is not yet opened for the reception of patients. A valuable square of land for a site, however, has been presented, through the spontaneous liberality of two generous ladies (sisters,) and as it contains some buildings which can be adapted to hospital purposes, and subscriptions have been received to the amount of nearly $50,000, it is hoped that the day is at hand when the much-needed services of this Institution will be at the disposal of the public."

After deprecating clerical removals, and strongly touching upon the main cause of them—insufficient support by the laity—the Bishop strongly recommends Life-Assurance. He urges steady systematic labors in good works, rather than the spasmodic system. He recommends a large increase of lay agency in accomplishing the work of the Church, and relieving the overburdened clergy—hinting plainly at the need of *free churches* also. We gladly give the following extract, showing to what a degree Pennsylvania is ahead of us in organizing Church Institutions for Church objects. These extracts from Bishop Potter's Address present a strong contrast to the amalgamation scheme so strongly recommended by the Bishop of Massachusetts to his Convention. The Resolutions passed by the General Convention will, we hope, lead to permanent and extensive good.

"The following resolutions, adopted with singular unanimity by the House of Bishops, during the last General Convention, indicate the conviction of the Fathers of our American Church, that much of our hitherto neglected duty to those classes may be discharged under the direction of the clergy, *by a well concerted system of lay co-operation*. These resolutions, which will be found on page 132 of the Journal, are in the words following:

Resolved, That a committee of five, Bishops Brownell, Doane, Henshaw, Chase, and Potter, be appointed to consider and report to this House, at the next Session of the General Convention, whether some plan cannot be proposed, by which, consistently with the principles of our Reformed Communion, the services of intelligent and pious persons of both sexes may be secured to the Church, to a greater extent, in the education of the young, the relief of the sick and destitute, the care of orphans and friendless immigrants, and the reformation of the vicious.

Resolved, That, in case the committee are able to fix upon a plan, which, in their estimation, is consistent with the sound principles of our Protestant Church, they have leave to print the same for the use of the Bishops and the several Standing Committees of this Church.

Few questions can present themselves to the true philanthropist and earnest churchman of our day, which merit more careful and devout consideration than the one which is raised in these resolutions.

It gives me great satisfaction to be assured that in different parts of the Diocese, measures are taking which must result in developing this aggressive power of our Church. I have before me the journal of a city clergyman who, by a temporary effort, made through zealous members of his parish, was enabled to extend his own influence and the influence of his Sunday School and Tract distributors over many families, where hitherto they had been unknown. Large parishes already tax the time and strength of their Rectors so severely, that what they accomplish in this way, must be effected mainly through the Laity. But in smaller congregations, whether in town or country, much will depend on the enterprise and zeal of the clergy. The following extract from the letter of one who has a cure in a remote part of the diocese, and whose parish and Sunday duties at home are more than usually severe, shows how much can be achieved by a zealous spirit.

"This winter, I have had the surrounding country marked off into districts, and in some eight or ten different places have held sixty services. About forty of these have been in the *School-houses* of our needy districts. We have had some cold weather; but the mercury, I am happy to state, has not gone lower than 42 degrees below zero. Notwithstanding our severe weather, my country services even have been well attended." At two of the points visited once a month he says, "the congregations were good enough to pay me for my ride of twenty-five miles on a Sunday afternoon." At one of these points, he states further, "the erection of a church building is proposed, and means will not be wanting to sustain a missionary." He adds, in conclusion, that his experience in regard to this effort confirms him in the opinion that services such as he had held, "are practicable in more places than some are willing to admit. The people are not horrified, either, by prayers from a book."

There is one most important part of our population which seems, especially in large towns, to be alienated to a deplorable extent from the privileges of the Sabbath and sanctuary. I mean young men and boys. This is to be ascribed, in part, to the want of proper home education—in part to the notion that previously, at Sunday School, they have acquired sufficient religious knowledge—in part to the attractions of mutual benefit clubs and other similar associations—and in part, of course, to the manifold temptations that pertain, at all times, to their age and sex. The evil could hardly have reached, however, its present height, had Christians and Christian ministers been fully awake to their duty. I would invite attention, therefore, to the necessity of special efforts, in all parts of the Diocese, in order that we may, if possible, restore our faith to its proper influence over these interesting and most valuable minds. Such efforts will require to be made, of course, with much wisdom and circumspection, and their success will depend more upon the kind and judicious zeal of individuals, than upon known associated operation. It is a work which claims increasingly the anxious consideration of all lovers of their country and kind. The establishment within the last year, and in this city, of two institutions of young men, connected with our church, which are devoted to such a work, forms one of the most auspicious events which I have to record. These institutions are called—the one, *the Brotherhood of the Protestant Episcopal Church*—the other, *the Reading Room and Library Association of the Protestant Episcopal Church in Philadelphia*; and both are intended to act as a counterpoise to the unprofitable and dangerous allurements, which a large city presents to the inexperienced. By the second of them, a place of resort is kept open, at all proper hours, where may be found Christian literature and Christian associates. "In connection with the Reading Room, will be opened conversation and committee rooms, which may incidentally form a point of union for clergymen and others, residents and visitors in the city, as well as offices for the purposes of the several ecclesiastical associations in our communion. With the opening of the rooms will be put in operation a religious tract department, by means of which, it is hoped, the facilities for obtaining tracts and religious works for gratuitous distribution, will be increased. In order to carry out the views of the founders of the Institution, the board of managers, in addition to establishing a large subscription list among young men generally, have made arrangements for the sending of circulars to clergymen and others in this and the adjoining States, requesting them, when a young man, connected by association or otherwise with our Church, leaves his family for the purpose of entering into business here, to place in his hands a letter of introduction to the officers of the Reading Room, whose duty it will be to see that he is supplied with such permanent religious opportunities as may best serve to keep alive home and religious influences, and afford a barrier against those temptations, which, to young men in large cities, are so numerous and subtle."

The importance of opening some communication between those who come in youth and without experience, to encounter the dangers of a city life, and the clergy and active members of our Church, is so obvious that I need not insist upon it. When means of doing this so conveniently, and likely to prove so efficient, are provided, it is hoped they will not be neglected. It will be understood, of course, that the invitation thus held out, is addressed to those in other Dioceses, as well as in our own.

After the conclusion of the Bishop's Address, the Rev. Mr. Montgomery moved, that the Bishop be requested to set forth a service to be used on occasions of field and house-preaching.

Pending the debate on this resolution, the Convention adjourned.

AFTERNOON SESSION.

5 P. M. After some discussion the following substitute for the resolution of Mr. Montgomery, was offered by Rev. Dr. Vaughan and caried.

Resolved, That the Bishop be requested, if he see fit, to encourage the experiment of field and room preaching, in order that the Convention may hereafter the better judge of this mode of reaching a portion of the population of cities, &c., now beyond the ordinary means of grace.

The clergy were requested, by Resolution, to read to their congregations the Bishop's Address, omitting the statistics.

The following preamble and resolutions moved by the Rev. W. Suddards and seconded by the Rev. Dr. Duchachet, were unanimously adopted:

Whereas the Right Rev. Archbishop of Canterbury addressed a letter to the Bishops of the Dioceses of the Protestant Episcopal Church in the United States of America, bearing date March 28th 1851, proposing through them the joint celebration of a Jubilee commemorative of the 150th Anniversary of the Society for the Propagation of the Gospel in Foreign parts;

And whereas the Rt. Rev. Bishop of Pennsylvania recommended to his clergy, in his Address to the Convention of this Diocese in May, 1851, their co-operation, in the hope that Pennsylvania might secure such a commemoration as would not only manifest our gratitude to God and to the noble Society over which his Grace of Canterbury presides, but should also testify our earnest desire to be in close communion with our venerated Mother Church of England, and to emulate her zeal in propagating the Gospel of the Son of God;

And whereas a Committee having been appointed at said Convention in 1851, to take into consideration the recommendation of the Bishop, reported resolutions strongly in favor of the same, which were unanimously adopted:

Therefore, Resolved,

That this Convention do cheerfully record its sense of gratitude to God, and affection to the Mother Church of England, for the opportunity which this Jubilee celebration afforded the clergy of the Diocese, to bring to the remembrance of their flocks their indebtedness, under God, to the Church of England, for their first foundation and a long continuance of nursing care and protection; and also for calling forth their liberal offerings to aid in diffusing among others and perpetuating to posterity, the blessings and privileges which it has been their privilege to receive as a gracious heritage.

It was further resolved that a copy of the above, duly attested, be transmitted to his Grace the Archbishop of Canterbury.

After some other unimportant business the Convention adjourned.

Friday, May 21. After the reading of the minutes, the Rev. Dr. Dorr offered a resolution, warmly commending to the notice and support of the Convention and of the Church at large, that portion of the Bishop's address, which recommended the clergy to avail themselves of the privileges and benefits conferred by the corporation for the relief of the widows and children of clergymen in the communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. This resolution was carried unanimously.

The question as to whether the church of the Crucifixion should be retained in union with the Convention, and represented therein by Lay Delegates, was raised by the report of the Special Committee appointed on that subject by the Convention of 1851.

The church of the Crucifixion has a colored congregation, but the vestrymen and clergyman are whites.

A majority report of the committee recommended that the church should be retained in union with the Convention, with the privilege of sending Lay Deputies. This report was a long and able document, and was read to the Convention by Judge Stroud. It was signed by three out of the five members of the committee, and closed by asking to be discharged from any further consideration of the question.

The minority report from the two objecting members of the committee, was then read by Joseph R. Ingersoll, Esq. In this document also, great ability was displayed. The report opposed the admission of Lay Deputies from the church of the Crucifixion, chiefly on the ground of impropriety, and the probable introduction of differences and divisions in the Church. The report closed with a resolution to the effect that the act of Union which unites the church of the Crucifixion with the Convention be rescinded.

A long and interesting debate ensued, in which the following clerical members took part: Hare, Howe, Coleman, Ducachet, Montgomery, Stem, Harris, Smith, Kirke, and Douglass. Messrs. Ingersoll, Stroud, Wharton, and Ashhurst, of the laity, also engaged in the debate, which continued during the whole morning session. Before the adjournment, Mr. Ingersoll modified his resolution, so as to read, "That the church of the Crucifixion be, and the same is hereby prohibited from sending delegates to this body."

AFTERNOON SESSION.

The Convention re-assembled at 5 o'clock, and, after the usual preliminaries, the debate upon the vexed question of the church of the Crucifixion was resumed.

After a long debate, before the question was put, the Bishop addressed the Convention, earnestly advocating the admission of the delegates from this Church.

Cries for the "question by orders" were made, when a conversation ensued, as to the actual resolution before the Convention, when a motion prevailed that it be amended, and the vote be taken up on a resolution that the lay delegates of the church of the Crucifixion be admitted to seats in the Convention.

The question was then taken by orders, and resulted as follows: Clerical votes, 49 yeas, 35 nays; Lay votes, 23 yeas, 27 nays, and three churches divided; so the resolution was lost.

The Rev. Dr. Newton, from the Committee on Missions in the Diocese, offered to read a paper as the minority report of the committee.

Objection was made, on the ground that the Committee had never met, and this was only a report of an individual member; and a motion finally prevailed to discharge the committee from further consideration of the subject.

On motion, the proposed change in the Constitution, reducing the required term of residence to qualify clergymen to seats in the Convention, from twelve to six months, was laid over until the next Convention.

A discussion occurred on a motion, that the next Convention be held in Trinity church, Pittsburg; after which St. Andrew's church, Philadelphia, was substituted, and finally agreed to.

The minutes of the session were then read, and after a feeling address, and the usual religious exercises by the Bishop, the Apostolic Benediction was given by the Bishop—and the Convention adjourned *sine die*.

VIRGINIA CONVENTION.—The Convention met at Richmond on Wednesday, the 19th of May, at St. Paul's. The sermon was preached by Rev. Dr. Sparrow, and was followed by some practical remarks from Bishop Meade.

The Bishops read their reports of official duty performed. Bishop Meade referred to the important subject of the religious instruction of servants, to the small number of candidates for Holy orders in Virginia, and to the fact that losses of clergy by letters Dimissory are more than the gains by ordination and accessions from other Dioceses. He stated that a bequest from Mrs. Jones for Church purposes, though void by the villanous laws of Virginia, has been honorably, and with filial piety, paid over by her son. Bishop Meade's house, which was burnt down last year, has been replaced by a better one, without expense to him.

An interesting letter from Bishop Boone to Bishop Meade was read to the Convention. We hope to find room for it at some future time.

Bishop Johns reports William and Mary College as doing well.

A Resolution of confidence in the (amalgamation) Bible Society of Virgiuia was passed: Also Resolutions for the appointment of a Committee to memorialize the Governor in favor of his appointing a Thanksgiving Day: Also a Resolution in favor of Convocations.

The next Convention will be held at Wheeling.

The Committee on the State of the Church is rather a desponding document. The number of communicants has not increased any more than that of the clergy. (If this were the case in New Jersey, it would be strong proof against Bishop Doane.) It seems that only *two* localities in the whole Diocese have been favored with a special "outpouring of the Spirit."

Resolutions were passed in favor of raising the $3500 yet needed for the purchase of the Staunton Female Institute as a Church School.

After the usual devotional exercises, the Convention adjourned, *sine die*.

During the session of the Convention, the religious exercises on Sunday, and at meetings of the various societies, were attended by large and deeply interested congregations.

BISHOP GADSDEN.—The Charleston *Gospel Messenger* says—"The health of our beloved and venerable Bishop still continues very feeble; but we rejoice to be able to say that the last news from him encourages us to hope that a gracious God will spare him yet a little longer to labor for the Church in this Diocese. Our hearts have been made very sad by his continued illness, and even now, whilst we hope, it is with trembling. Our earnest and continual prayers are for his recovery.

THE SAILING OF THE ATLANTIC on Saturday was an event of more than every day interest. Among the one hundred and sixty and odd passengers whom she took out, were two distinguished Bishops, De Lancey, of Western New York, and McCoskry of Michigan; and Mr. and Madame Otto Goldschmidt. Miss Sarah Clarke, known under the assumed name of Grace Greenwood, was also on board.

TRINITY SUNDAY.—*Communion*.—This festival occurring this year on the first Sunday of the month, there will a communion on it in several of our Churches. Not, perhaps, in all of them that usually celebrate that Holy Sacrament monthly, on the first Sunday; for, although the Church has intimated her intention that it should never be omitted on Trinity Sunday, by appointing a special proper Preface for it, as well as for Whitsunday, the Sunday previous: yet there prevails, to some extent, a strange reluctance to celebrate the Blessed Eucharist on two successive Sundays in the same Church—and this in direct antagonism to ancient and long continued usage.

BISHOP DELANCEY'S ADDRESS IN ENGLAND.—All letters for Bishop DeLancey, are to be addressed to the care of Messrs. Ransom & Co., Bankers, No. 1 Pall Mall East, London.

Notices.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 8th inst., at 3 o'clock, P. M.

June 5, 1852. WM. H. BELL, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 8th inst, at 3½ o'clock, P. M.

June 5, 1852. WM. R. RONALDS, Sec.

Tracts recently published.—No. 210: Holy Scripture, the Rule, Holy Church the Teacher of the Faith, 22 pages. 211: Count up your Mercies, 16 pages.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (8th inst) at 7½ o'clock, P.M.

(By order.) THOS. P. CUMMINGS,
June 3, 1852. Rec. Sec'y.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual meeting of the Associate Alumni of the General Theological Seminary, will be held in the Seminary Chapel on Tuesday, June 22d, at 7 o'clock P. M. Evening Prayer and the Annual Sermon at eight o'clock. The Essay will be read in the chapel on Wednesday, the 23d, at one o'clock P. M. A. BLOOMER HART, Sec'y.

New York, June 1, 1852–3t.

NOTICE.

Divine Services according to the faith, rites, and usages of the Protestant Episcopal Church, will be opened on Sunday next, Trinity Sunday, in the hall, on the north west corner of Sackett and Court streets, South Brooklyn. Morning Service at 10½, Evening Service at 8 o'clock.

W. O. LAMSON.

The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church, will be held at the Vestry Room of St. John's Chapel, in the City of New York, on Wednesday, the 23d day of June next, at six o'clock, P. M.

EDWARD N. MEAD,
New York, May 22, 1852. Treasurer.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 25th ult.

Whitsunday collections.—St Clements, Rev T A Eaton 26 50; Grace, Brooklyn, Rev Francis Vinton, D D 50; ch of Annunciation, Rev Saml Seabury, D D 71 55; St Pauls, Troy, Rev R B Van Kleck, D D 75—$223 5.

St Pauls, South Brooklyn, Rev J P Labagh 8 50; St James, Winstead, con, Rev Jonathan Coe 2 10; J Watts DePeyster, Esq, subscription 10; Mrs C L Mumford, don 3. Total $246 65.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 5, 1852. 20 John street.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

Thro T N Stanford, Esq: Trinity, Portsmouth, Va 7; ladies sewing society of Zion, Pierrepont Manor, N G 5; St Johns, Ogdensburg, N Y 5; S S of St Georges ch, Newburgh, N Y S 25; St James Parish, Birmingham, Ct 10; C P S, of St Pauls, Lynchburg 2 50; St Saviours, Maspeth, L I. 35 8; Grace, Van Voorst (Jersey City, N J, of which 9 41 is from little Marian's second annual savings), 17 60; addl from Rev S H Wingfield, of Portsmouth, Va 3.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, May 21, 1852. Pres. of Nash. House.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution since April 27.

St Pauls, Baltimore, Rev Dr Wyatt rector, after a sermon by the Rev Dr Higbee 140 71; St James, New London, Conn, Rev R A Hallam rector, coll, after a sermon by the Rev J A Spencer 36 76. Total $177 47.

JOHN W. MITCHELL,
June 1, 1852. Treasurer.

Advertisements.

LITTELL'S LIVING AGE, No. 420, 12½ cents.

CONTENTS.

1 George IV's Apology for himself, &c, *Bentley's Miscellany*.
2 Life and Chemistry, *North British Review*.
3 Preserved Meats, *Fraser's Magazine*,
4 The Ocean, *Editor Philadelphia Journal*.
5 The Shark and his Cousins, *Fraser's Magazine*.
6 My Novel; or, Varieties in English Life, *Blackwood's Magazine*.
7 Reminiscence of the Burmese War, *United Service Magazine*.

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Publications of the Ecclesiastical History Society of London.

STRYPE'S MEMORIALS OF ARCHBISHOP CRANMER, collected chiefly from records, registers, authentic letters, and other original manuscripts.

THE BOOK OF COMMON PRAYER, with notes Legal and Historical, by Archibald John Stephens, Barrister at Law.

OF THE CHURCH five books by Richard Field, D D, Dean of Gloucester.

ECCLESIA RESTAURATA, or the History of the Reformation of the Church of England, by Peter Heylyn, D. D., with the life of the author, by John Barnard, D. D, edited by James Craigie Robertson, M. A., of Trinity College, Cambridge.

ATHENÆ OXONIENSES, an exact history of Writers and Bishops who have had their education in the University of Oxford, by Anthony A. Ward, M. A. A new edition with additions by Philip Bliss, to C L.

Together with many rare and valuable foreign and American theological Works; for sale at low prices by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

ANCIENT JERUSALEM. Brunetti's celebrated model, belonging to Mr. N. Southard, is announced to open for exhibition, at the spacious Hall, 283 Fulton St., Brooklyn, on Friday, June 4th, at 3 P. M. Lectures every day and evening at 3 and 8 P. M., by E. A. Rice. Clergymen and S. S. Superintendents are invited to visit without delay, that they may judge of its worth to themselves and others. They will please give their names at the door.

WANTED for a Protestant Episcopal Church in the Diocese of Tennessee, a first rate organist. for particulars refer to Rev. Dr. Hawks, Rector of Calvary Church, New York. June 5–3t.

Boarding.—A small family, occupying an airy and commodious house in the upper part of the city, would be pleased to receive a gentleman and wife to board. Also a few gentlemen to lodge, with breakfast and tea. Any person desiring such accomodations, will please call at No. 207 20th street, near 8th Avenue. References given and required.

May 22, 1852–3t$

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c., cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

Wanted, a person who has had experience in teaching, to take charge of an English and Classical Parochial School. A Deacon of the Church would be preferred. Address S. M. H., Williamsburgh. tf

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

Poetry.

From the Monthly Packet.

The Olive Garden.

BY ELIZABETH P. ROBERTS.

Shadows gathered slowly
Round the garden bowers;
Where, with spirit lowly,
Through the weary hours,
He, the sinner's Saviour, kept
Vigil while His followers slept.

Night-dews, softly spreading
On the olive bough
Silver-frosted beading,
Fall upon His brow,
Raised in deep imploring prayer,
'Gainst the pangs He chose to bear.

Sighs of mortal anguish!
Tears of mortal wo!
Human strength doth languish,
Bleeding pain-drops flow,
Low beneath the olive boughs
In His earthly grief He bows.

Light and glory beaming
Round the Saviour's head,
Angel pinions gleaming,
Rays immortal shed.
Spirit voices low and sweet,
Do their suffering Master greet.

Shadows falling deeper
Round the Olive trees,
Roused each weary sleeper
From his faithless ease,
Roused to meet the torches' light,
Flaming through the gloom of night.

Deeper yet the sorrow
Of the Man of Wo,
Darker on the morrow
When His Blood will flow,
God, as mortal, doomed to be
Slain to save humanity.

Selected Matter

WORKINGS OF THE CHURCH SYSTEM IN VIRGINIA.—Large accessions have lately been received into the Churches in Norfolk, Va. An article in the *Southern Churchman* thus excellently discourses concerning this result:

There is the less danger in a public notice of the condition of the Churches in Norfolk, from the fact, that there has been no appearance of unusual *excitement* in the religious services which have been, in part, the means of the good accomplished. The work has gone on quietly and calmly, and has given manifest evidence that it has been produced by the Spirit of God.

We learn that the interest in religion which has prevailed in Norfolk increased most strikingly during the services of Lent, a fact to which numerous parallels can be found in the history of our most prosperous parishes. The congregations on this occasion were earnestly exhorted to the duties of the season, to works of charity and kindness, to the work of self-examination in the closet, and to fervent prayer for God's blessing upon the souls of others. The churches were filled at every service, even during the week, and there is reason to believe that Christian hearts were earnestly engaged in supplication for the outpouring of the Spirit. The large accessions to the Church may, therefore, be safely regarded as an answer to such prayers. The number of persons confirmed in the two churches in Norfolk, within less than a year, is stated to be one hundred and fifty.

It appears from the facts which have occurred in this case that too much importance cannot be attached to the regular means of grace as instruments for impressing the mind with Divine truth, and that the long continued services of Lent, when attended with a prayerful spirit, and with the desire and expectation of a full return in the blessings sought, are peculiarly valuable. A cold and careless spirit on the part of ministers and people may, and often does, pervert them into a dull and profitless form, but true prayer, through the medium of words so fitted to sustain the devotion of an humble mind, and to convey its supplications to the throne of grace, can never be in vain.

From the Southern Churchman.

Georgia.

REV. AND DEAR SIR,—On Sunday, May 2nd, the new edifice of Christ Church, in the city of Macon, was consecrated to the worship of Almighty God, by the Rt. Rev. Stephen Elliot, Bishop of the Diocese. Besides the Bishop and the Rector of the Parish, there were present, on this interesting occasion, Rev. Messrs. Bragg, Rufus White, Williams, and Macaulay. On the afternoon of the same day the Rite of Confirmation was administered to seven candidates.

This Church is built in the Gothic Style with heavy Buttresses, each surmounted by a Pinnacle, and a Tower finished in the same manner. The material is of brick, stuccoed and colored in imitation of Jersey Free stone. The Church will seat *five hundred* on the lower floor, and *two hundred* in the Galleries; its cost is about $15,000. A fact in connection with the building of this Church will show what can be done by a few devoted Ladies. The sum of $2,315, has been contributed by the Ladies of this Parish to aid in this good work, and this sum was the *fruit of their own industry* without any resort to a Fair or any other than the ordinary method of disposing of the articles of needle-work made by them. The young men of the Parish have also displayed a praiseworthy zeal in fitting up the Church on the day of Consecration. A collection amounting to $231 62 was taken up.—The Parish was for many years under the care of the Rev. S. G. Bragg; and in the course of his sermon the Bishop related an incident which I shall give you in his own words:

"It was just twenty years ago, since a letter was placed in the hands of a lawyer, in the town of Beaufort, South Carolina, signed 'Seneca G. Bragg,' purporting to be a circular from the Minister and Vestry of this incipient Parish, asking pecuniary aid in the building of the Church which this now replaces.

"Had it been written in the ordinary strain in which such letters are usually composed, it would most probably have received the attention which men of business generally give to such communications, but so much struck was he with its deep humility, its christian earnestness, its godly simplicity, that although he had never heard of the man, and felt then but small interest in the town he represented, his heart was moved towards him and his Flock, and among his friends, he made some small collection as a token, at least, of good will and christian response. Is not reality stranger than fiction? Are not the arrangements of life more unknown than the wildest fancy can suggest?

"That lawyer has been changed into your Bishop—that unknown man is the inmate of his house and the very friend of his bosom—that little flock has swelled into this large and growing congregation—that money has increased at interest and compound interest until its value cannot be told in the souls it may have helped to save, and the children it may have conduced to train, and here we all stand to-day, that lawyer, that unknown man, that feeble flock, face to face, bound together by the highest interests which can unite Christian hearts. Truly in this case we may take up another part of the same Psalm and say 'Thy way, O God, is in the sea, and thy path is in the great waters, and thy footsteps are not known.'"

And now, Rev. and dear sir, that we are entering our new sanctuary, the writer asks the prayers of his brethren and friends, many of whom he is happy to number among your readers, that the blessing of God may abundantly rest upon the Word and Sacraments as they shall be administered in this His House of Prayer.

J. A. S.

Macon, Ga., May 4th, 1852.

EXTRACT from a Letter from the Bishop of Illinois to a friend.

Although I had taken the utmost care and pains to procure the best of Titles—having purchased the deed from the patentee accompanied by the patent itself,—also the tax title (being a deed from the State of Illinois, on the whole tract sold according to the law by the Sheriff, A. D. 1828–30), yet another deed was found signed by a *mark* or a cross, recorded in Edwardsville, under which minor heirs are said to be entitled to the half section (320 acres) of land on which a great portion of our improvements and houses are situated.

One U. S. Court sitting in Springfield, after two hearings, gave verdict in our favor. But another trial was had (as it is said) in Chicago, and under another judge—and then the adjudication was *adverse*, and so—*I must give up the lands and pay the costs.*

Being advanced in years and quite unable to bear the expenses of a *Chancery suit* in order to prove mine to be *true* and *not* the *forged deed* (for one of them must be such) to enable me to purchase *over again* the said 320 acres of the College domain—this beautiful portion of our heritage, must (it seems), pass into the hands of others, and thus be liable to prove destructive of the very end and design of our Benevolent Institution.

I should sink under the weight of this unexpected difficulty, were it not for the divine support promised in God's word, "Jehovah Jireh, God will provide."

"Tarry thou the Lord's leisure; be strong and he shall comfort thy heart. Put thou thy trust in the Lord."

Yours truly,
PHILANDER CHASE.

Jubilee College, Jan. 9, 1852.

After the above extract, it will be satisfactory to the reader of the *Motto* to learn what has since taken place in regard to the College lands.

The commissioners appointed to carry into effect the judgment of the court, met according to law, twice on the premises and twice in Peoria, and came to the following opinion to present to the court at its next session:

1.	Value of the land in a state of nature,	$960
2.	Rent on do for five years,	900
		$1,860
3.	Improvement before ejectment,	5,815
	" since "	1,945
		7,760

Add the costs of suit not yet ascertained, and you will have the amount of what Bishop Chase will have to pay to redeem the land; in case his opponent choose not to remunerate him for improvements; ought he to do this? He has already advanced all his available means arising from the sale of his farms in Michigan and from donations to his family from friends in England and America, to keep the College alive in her most gloomy moments. And is it his duty to add to the debt which the College already owes him, by paying, or being obliged to pay, for the redemption of this land? Were he to do so, it would ruin his personal credit, and entirely incapacitate him from being of any further use to any one, to the College, or his family. All business would cease. His only refuge then is to stand still, and wait the providence of God. If the College be destined to fall, let not an honest man be crushed in its ruins. The Bishop is already indebted to merchants and dealers in provisions for the support of the Institution to the full extent of his ability to pay up at the end of the term, even if he were to include the avails of the wheat harvest, now, by God's blessing, most promising: so that if no relief be afforded, the sooner the College business be wound up the better.

Though the catastrophe would wring the heart-strings to behold all his well meant endeavors in trying to benefit the Church of God, yet far better will this be than to incur the deserved reproach of being a dishonest man and that of a wounded conscience. One comfort there is, viz: the shortness of his remaining time to suffer, and speedy will be his triumph of faith in Him who died that we might live.—*Western Episcopalian.*

From the New York Ecclesiologist for May.

Church Services.

The great majority of churches in this Christian land are closed, fast locked, and bolted, six days out of the seven, and among the few which have daily prayers, frequent communion, frequent preaching, and which are left open for private devotion, nine out of ten will be found to be built and arranged more or less according to ecclesiological principles, and nine-tenths of the clergy of these same churches will be found to be more or less Ecclesiologists. These are facts, and as facts they have their weight.

But we have not space at present to consider this matter further. We will conclude by giving a list of the Lent services of this year in some of the London parishes, first making a few remarks about such of the churches as personal knowledge will enable us to speak of.

In the first place, every church we mention has daily prayers throughout the year.

S. Paul's, Knightsbridge, was, we believe, built some thirty years ago, before much was known about ecclesiology. It is, however, as far as the building will allow, ecclesiologically—or, as we would say, properly—arranged. The services were intoned, we cannot speak certainly as to the present.

S. Barnabas, Pimlico, is built and arranged on strictly ecclesiological principles. The services are choral, and performed with great solemnity.

S. Andrew's, Well-street, though not so rich or so beautiful as S. Barnabas, may come under the same description; the services here also are choral.

All Saints', S. Marylebone, is a temporary church, but correctly fitted up. The new church will probably be the richest and most beautiful which the late revival of Church architecture has yet produced. Here, also, the services are choral.

We say nothing with regard to the other churches, as we cannot speak from personal knowledge.

"S. PAUL'S, KNIGHTSBRIDGE.—*Daily.* Matins, 8 A.M.; evensong at 5 P.M. On *Wednesdays* and *Fridays*—Litany and sermon at 11 A. M. Every *Thursday* evening, litany and sermon at 8 P. M. On *Sundays*, holy communion at 8 A.M.: matins at 9 A.M.; matins, litany, holy communion and sermon at 11 A.M.; evensong and catechizing at 3 P.M.; evensong and sermon at 7 P. M.

"S. BARNABAS, PIMLICO.—*Daily.* Matins, 8 A.M.; evensong 5 P. M.; sermon, followed by litany, 8 P. M. *Sundays*—First holy communion, quarter before 8 A. M.; matins, with sermon, 9 A.M.; litany, holy communion, and sermon, 11 A.M.; first evensong and catechising at 3 P.M.; second evensong and sermon at 7 P.M. *On the Feast of the Annunciation, and throughout the Holy Week.*—First holy communion, 7 A.M.; second holy communion, with sermon, 11 A.M. On *Wednesdays and Fridays*, litany at 12. The church (south porch door) will be kept open for private devotions all day, from half-past 7 A. M. to 10 P. M.

"HOLY TRINITY, BROMPTON.—*Daily.* Matins, 8 A.M.; evening 4 P.M.; litany, with a sermon, 8 P.M. Every Wednesday and Friday, also, on the Feast of the Annunciation, and every day in Holy Week, the holy communion at twelve o'clock.

"S. ANDREW'S, WELL-STREET.—The *daily* office will be said, as usual, at 10 A. M. and 5 P. M. On *Wednesdays* and *Fridays*, there will be an additional service at 8 P.M., consisting of the litany and a lecture. On *Tuesdays* and *Thursdays*, catechetical instruction immediately after evensong. On *Thursday* in Holy Week, the holy communion at 10 A. M.

"ALL SAINTS', S. MARYLEBONE—Temporary Church.—*Daily.* Holy communion at 7 A. M.; matins at 8 A. M.; evensong at 5 P. M. Lectures and litany on Tuesdays and Thursdays at 8 P. M.; and lectures on Wednesdays and Fridays at 5. P.M."

This list might have been carried on to a much greater length, but we feared becoming tedious. Enough, however, has been said to vindicate our position, and to prove that Ecclesiology is no barren science, but that, as the closely trained and well pruned vine bears the largest and the richest clusters, so does the formal science of Ecclesiology prove to be the foster-mother of the richest spiritual fruits.

CHURCH DISCIPLINE.—A circumstance occurred during morning service at Littlemore church, Oxfordshire, on Sunday se'n-night, calculated to gladden the hearts of all who are interested in the revival of church discipline. This was the public restoration of one of the parishioners, who had been suspended from holy communion during a period of more than a year and a half, and who, having given every sign of a true penitence, was thus formally re-admitted to that blessed privilege. His offence had been of a nature to cause much scandal in the neighborhood; and it was considered that unless his repentance was also open and manifest, the requirements of the Church, as expressed in the rubric before the office for Holy Communion, could not be satisfied. The Lord Bishop of the diocese, to whom notice of the suspension had been previously given, concurring in this opinion, a short form of re-admission was drawn up by the incumbent of the parish, the Rev. G. W. Huntingford, and read by him instead of a sermon. The sources from whence it was taken were a form sanctioned by convocation in 1714, the second part of the homily on the right use of the Church, and Bishop Wilson's form of admitting penitents. The penitent knelt at the entrance to the chancel, and his replies to the questions put to him, which were from Bp. Wilson, were distinctly heard by the congregation. Then, having received a solemn blessing from the officiating priest, the whole was concluded by a short exhortation to all present, and the latter part of the commination service being read, beginning with the 51st Psalm said kneeling. The ceremony was very impressive, and will, it is hoped, have a lasting effect upon every person who witnessed it.—*Guardian.*

NO MAN CAN SERVE TWO MASTERS.—O. A. Brownson, who lauds himself as an American patriot, speaks as follows in the October number of his Review:

"The only true policy, the only true wisdom in our times, is in exalting the chair of Peter, and energetically asserting the pontifical authority, and the universal supremacy of the spiritual order. The salvation of the world, in more senses than one, depends on the Holy See, and on a loyal submission and filial obedience in all things to the successor of St. Peter. We confess, then, that we are grieved to see distinguished Catholic statesmen searching history to find examples of resistance to Papal authority by the temporal power, and concluding from them that a man may be a Catholic and also loyal to his temporal sovereign. Let us, in God's name, have no more of this. Let us dare to assert the truth in the face of the lying world, and instead of pleading for our Church at the bar of the State, summon the State itself to plead at the bar of the Church, its divinely-constituted judge."

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.
This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.
THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.
In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.
The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.
I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.
POMFRET, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.
The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.
The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.
Application to be made to the subscriber, at his residence, No. 48 East 24th St.
April 17–6t. REV. J. GRAEFF BARTON.

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.
REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.
California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y:
MRS. MARY PROAL JUDSON, Principal.
THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.
In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3–tf
Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.
STOUGHTON'S Recitation Registers, Nos 1, 2. 3, and 4.
Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.
School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher.
List of Honor Certificate, to be sent to the parents.
Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.
The copyright of all the above works has been secured.
For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10–10t

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.
The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.
Any shade or quality needed, that we may not have in stock, can be furnished at short notice.
Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.
Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by
DOREMUS & NIXON,
jan 3,—6m 21 Park Place.
P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A.M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9–tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.
Wm. B. Stoughton, Principal.
Jean F. Buffett, Teacher of French and Italian,
James Brown, " Classics and Mathematics,
Leopold R. Briesach, " German,
Hildebrando Marti, " Spanish,
Joel E. Barlow, " Drawing and Penmanship,
R. Bond, " Painting in Oil and water colors,
Wm. H. Walter. " Piano Forte and Organ,
James A. Johnson " Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe, " Assistant in Junior Department.
———, " Tactician.
VISITORS.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.
This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.
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Newark, March 14, 1851. tf

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THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
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tt REV. P. L. JAQUES, Rector.

$1,381,008 64.
STATEMENT OF
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On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

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Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
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" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
*Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
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Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
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Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
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May 8–tf

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